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The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

ORGAN-PLAYING.

THE Organ, long expected, has arrived, been unpacked, set up, and gloried over. The great players of the region round about, or of distant celebrity, have had the grand Organ Exhibition; and this magnificent instrument has been put through all its paces, in a manner which has surprised every one, and, if it had had a conscious existence, must have surprised the Organ itself most of all. It has piped, fluted, trampeted, brayed, thundered; it has played so loud that everybody was deafened, and so soft that nobody could hear. The pedals played for thunder, the flutes languished and coquetted, and the swell died away in delicious suffocation, like one singing a sweet song under the bed clothes. Now it leads down a stupendous waltz with full bass, sounding very much as if, in summer, a thunder-storm should play above our heads "Come, haste to the wedding," or "Money-Musk." Then come marches, galops, and hornpipes. An organ playing hornpipes ought to have elephants for dancers.

At length a fugue is to show the whole scope and power of the instrument. The theme, like a cautious rat, peops out to see if the coast is clear; and after a few hesitations, comes forth and begins to frisk a little, and run up and down to see what it can find. It finds just what it did not want, a purring tenor lying in ambush and waiting for a spring, and as the theme comes incautiously near, the savage cat of a tenor pitches at it, misses its hold, and then takes after it with terrible earnestness. But it has miscalculated the agility of the theme. All that it could do, with the most desperate effort, was to keep the theme from running back into its hole again, and so they ran up and down, around and around, dodging, eluding, whipping in and out of every corner and nook, till the whole organ was aroused, and the bass began to take part, but unluckily slipped and rolled down stairs, and lay at the bottom raving and growling in the most awful manner, and nothing could appease it. Sometimes the theme was caught by one part, and dandled for a moment, when, with a snatch, another part took it and ran off exultant, until unawares the same trick was played on *it*, and finally, all the parts being greatly exercised in mind, began to chase each other promiscuously in and out, up and down, now separating and now rushing in full tilt together, until everything in the organ lost patience, and all the "stops" were drawn, and, in spite of all that the brave organist could do,—who flew about and bobbed up and down, feet, hands, head, and all—the tune broke up into a real row, and every part was clubbing every other one, until at length, patience being no longer a virtue, the organist with two or three terrific crashes put an end to the riot, and brought the great Organ back to silence!

Then came congratulations. The organist shook hands with the builder, and the builder shook hands with the organist, and both of them shook hands with the committee; and the young men who thought it their duty to know something about music looked wise, and the young ladies looked wise too, and the minister looked silly, and the parishioners generally looked stupid, and all agreed that there never was such an organ—no, never! And the builder assured the committee that he had done a little more than the contract stipulated; for he was very anxious to have a good organ in *that* church! And the wise men of the committee talked significantly of what a treasure they had got. The sexton gave a second look at the furnace, lest the church should take it into its head now, of all times, to burn up; and he gave the key an extra twist in the lock, lest some thief should run off with the organ.

And now, Who shall play the organ? is the question. And in the end, Who has not played it? First, perhaps, a lady who teaches music is exalted to the responsibility. Her taste is cultivated, her nerves are fine, her muscles feeble, her courage small, and her fear great. She touches the great organ as if she were a trembling worshiper, fearing to arouse some terrible deity. All the meek stops are used, but none of the terrible ones, and the great instrument is made to walk in velvet slippers every Sabbath, and each stanza the organ humbly repeats the last strain in the tune. The instrument is quite subdued. It is the modern exemplification of Ariadne riding safely on a tamed leopard. But few women have strength for the mechanical labor. It ought not to be so. Women ought to have better health, more muscle, more power, and one of these days doubtless will have.

Next, an Amateur player is procured, who was said to have exquisite taste and finished execution. A few pieces for the organ he knew by heart, a pretty way of varying a theme, a sentimental feeling, and reasonable correctness in accompaniment.

Next came an Organist, who believed that all this small playing, this petty sweetness, was a disgrace to the powers of the instrument. He meant to lead forth the long pent-up force, and accordingly he took for his first theme, apparently, the Deluge, and the audience had it poured upon them in every conceivable form,—wind, rain, floods, thunder, lightning, with all the promiscuous stops, which are put in all large organs to produce a screeching brilliancy, full drawn, to signify universal misery and to produce it. That man gave the church their full money's worth. He flooded the house. The voices of the choir were like birds chirping in a thunder-storm. He had heard that the singing of a congregation should be borne up upon the music of the organ and as it were floated, and he seemed to be aiming, for the most part, to provide a full Atlantic ocean for the slender choir to make its stormy voyages upon.

A fortunate quarrel disposed of him, and the Organ went back to the tender performer. But before long a wonderful man was called, whose fame, as he related it, was excessive. He could do anything—play anything. If one style did not suit, just give him a hint, and he would take on another. He could give you opera, ecclesiastical music, stately symphony of Beethoven, the brilliant fripperies of Verdi, the solemn and simple grandeur of Handel, or the last waltz, the most popular song, (suitably converted for the purpose) —anything, in short. The church must surely be hard to please, if he could not suit them. He opened his organ as a peddler opens his tin boxes, and displaying all its wares, says, Now, what do you want? Here is a little of almost anything!

He took his turn. Then came a young man of a true and deep nature, to whom music was simply a symbol of something higher, a language which in itself is but little, but a glorious thing when laden with the sentiments and thoughts of a great heart. But he was not a Christian man, and the organ was not to him a Christian instrument, but simply a grand gothic instrument, to be studied, just as a Protestant would study a cathedral, in the mere spirit of architecture, and not at all in sympathy with its religious significance or uses. And before long he went abroad to perfect himself in his musical studies. But not till a most ludicrous event befell him. On a Christmas-day a great performance was to be given. The church was full. All were musically expectant. It had been given out that something might be expected. And surely something was had a little more than was expected. For, when every stop was drawn, that the opening might be with a sublime choral effect, the down-pressing of his hands brought forth not only the full expected chord, but also a cat, that by some strange chance had got into the organ. She went up over the top as if gunpowder had helped her. Down she plunged into the choir, to the track around the front bulwark of the gallery, until opposite the pulpit, when she dashed down one of the supporting columns, made for the broad aisle, when a little dog joined in the affray, and both went down toward the street door at an astonishing pace. Our organist, who, on the first appearance of this element in his piece, snatched back his hands, had forgotten to relax his muscles, and was to be seen following the cat with his eyes, with his head turned, while his astonished hands stood straight out before him rigid as marble!

But in all these vicissitudes, and in all this long series of players, good playing has been the accident, while the thing meant and attempted has been, in the main, a perversion of music, a breaking of the Sabbath-day, and a religious nuisance. The only alleviation in the case was, that the general ignorance of the proper function of church-music saved the Christian congregation from feeling what an outrage they had suffered. But, we must try this topic once more, before we can get it fairly finished. *

THE PRISONER'S RELEASE.

["Among those who were thrown into the dungeons of Venice was a young girl from the country, scarcely sixteen, who did not live to be put to the torture, but was found dead upon the floor of her prison."—*Records of the Inquisition.*]

"Lo, in the east the wan moon climbs
Above the mellow minster chimes,
And wafted peal and light of stars
Come faintly through my prison bars.
I cannot hear the dripping oar,
Nor fisher's call from off the shore,
Only, flooding the beach below,
I mark the sea waves come and go,—
And listen,—from my dungeon tower
The clock tolls out the midnight hour;—
O that my latest day were done,
And I the evening peace had won!
God of mercy! pity me!
Take me quickly up to thee!"

"In dreams I've lived my childhood o'er
Since last the jailor shut the door;—
I saw again the dusky pines
That wave along the Appenines,
And heard the rush of snow-fed streams,
And caught the torrent's silver gleams.
From rock to rock the chamois sprung;
High in the blue the eagle hung;
And I felt the sweet wind over me blow
From vales where the orange and jasmine grow;
But dearer than hill or stream or tree,
Voices I loved were calling me!
I woke, the waning moon had risen
And dimly shone athwart the prison;
My hair was damp with dungeon dew;
A chill breath crept the grating through,
And on my brain a weight was prest,
And my heart beat slow in my aching breast—
Faint and slow as the waves that fall
With the ebbing tide below the wall.
Jesus! Savior! pity me!
Take me quickly up to thee!"

"Hark! The chimes die soft away,
And now begins another day;
Yet ere for watching eyes it shine
There will be darkness over mine,
And I shall sleep on the stony floor
The sleep that never will waken more!
And I am glad, for well I know
The cloudless day to which I go,
And all the glory that glows and waits
Only over the river gates—
Only over the rolling river
That will part my soul and its grief for ever!
More black and chill the dungeon grows,
Unheard beneath the sea wave flows,
And fainter and slower comes my breath—
Can it be dying! Can it be death?
No! It is Life! for the angels lean
Out of heaven to woo me there!
And listen! What do those voices mean
Filling with music all the air!
Now in chorus they swell and rise
Floating up to the ravished skies,
And now they warble so near, so near,
They bear me away to the blessed sphere!
Heart of God! O welcome me!
Now I come, I come to thee!"

DEAN.

CHURCH-ORDER AND INDEPENDENCE AGAINST ECCLESIASTICAL ASSUMPTION.

WHEN a Christian church is gravely assailed and censured in a public manner, without trial and without investigation, it becomes both the duty and the privilege of its Pastor, above all other persons, to defend its character and conduct from such assault. When an Ecclesiastical body, outside the church, unauthorized and unrepresented by the church, deliberately say to the world that the church has been guilty of unjust and lamentable conduct, and proceed to lay down statutes for the procedure of the churches in all similar cases, it becomes a duty of the gravest importance carefully to examine the grounds and extent of such assumption. Especially is this the case, when the accusation against the church is presented, and judgment issued, by an *ex-parte* council, the lowest and least authoritative of all the forms of ecclesiastical association known to the Congregational polity, and issued confessedly without examining the merits of the case, without permitting any investigation of the causes of the difficulty or the conduct of the parties. Such an extraordinary procedure cannot be suffered, without the strictest and severest scrutiny. And such scrutiny the members of the council, if they have any respect to Congregationalism, will invite and welcome, rather than endeavor to repress.

In the Report of the Committee of the *Ex-parte* Council recently held in this city, in behalf of certain ex-members of the Church of the Puritans, they say, "We offer no counsel to the church, inasmuch as we are not authorized to advise those who have not asked our advice." But which is the highest step, involving the largest assumption of authority, the giving advice without being asked, or the administering censure without a trial of the case, without investigation of the conduct of the party censured? Who or what authority has authorized the council to offer censure, or to sit in judgment on the doings of the church? Especially by what authority do they assume this prerogative, without permitting any examination of those doings, excluding carefully all light as to the reasons and necessity of the church-action complained of, all explanation as to the manner of it, all development or disclosure of the state of things that rendered it imperious?

The same reasons that restricted the council from giving advice, should also have withheld it from intruding its censure. If it be said that the letter-missive which called the council together compelled a judgment of the proceedings of the church, then should those proceedings from the beginning, and the reasons for them, have been thoroughly examined and laid open. If the protection of brethren calling the council required a censure of the proceedings of the church, the protection of the church at least equally demanded an examination and censure of the proceedings of the brethren. But to justify one party, and defend the other, without trial, without investigation, is the climax of injustice. It is presumption and a farce, to pass censure upon proceedings, which proceedings, together with the reasons and necessity for them, the judge and the lawyers have shut out from investigation, have forbidden, at the instigation of their client, from being examined by the court! In a court of justice such a course would be impossible; if attempted, it would cover the managers of such trickery with scorn. If the council were resolved to exclude all investigation of the course of the church, and of the reasons that compelled its final action, decent respect toward the church should at least have constrained the council to silence.

An *ex-parte* council especially might have need of modesty; and the utmost that could have been considered proper toward the church, after excluding information and light concerning the course of its procedures, would have been to say that though the council considered the letters given to the exscinded members irregular, and the dismission of them from the watch and care of the church an extraordinary and irregular procedure, and would issue regular letters for them, yet, in consequence of the want of light, and the church not being on trial, and not having been tried, nor any history permitted of the disorders which led to such action, the council were not prepared to say that the church were not justified, and could not properly issue any judgment of censure against them.

But the council undertake to say that "the difficulties which have arisen in this church are of such a nature that the intervention of disinterested and impartial observers, mutually chosen, was the most obvious and only hopeful method of effecting a settlement."

How could the council know this, without examining into the history and nature of those difficulties? But such an examination they absolutely forbade, on the ground of not being permitted to go behind the action of the church in giving letters, to investigate the reasons of such action. What presumption and impertinence then to say, in respect to difficulties which they have refused to examine, that a mutual council was the only way to settle them!

The council say, in regard to the conduct of the ex-members, "it would not be proper for us, in conformity with the letter which convenes us, to enter into the difficulties and troubles which preceded the request for letters of dismission and commendation, *and for that reason we can pronounce no judgment on the letter with which these brethren accompanied their request.*" Now what is sauce for goose is sauce for gander. A modest, upright judge would have said, "If for this reason we can pronounce no judgment on the conduct of these brethren, neither can we on the conduct of the church, in giving the letters which they did give, in consequence of the same difficulties and troubles. The letters which they issued, together with the measure of dismission from their watch and care, pertain to the preceding controversy, with which we cannot meddle." But the council was *ex-parte*.

Again, the council say, "In all cases like the present, in which a church is divided against itself, —a conscientious and determined majority against an equally conscientious and determined minority, —it is the right of the minority to demand, and the duty of the majority to grant, an investigation and decision by a council to which both parties shall consent, and which both parties shall respect."

Is this Congregationalism, or Hierarchism? Is this a law, which churches authorized by their Supreme Head to transact their own business, will consent to receive? Let us see. Suppose a minority of seventeen members in Rev. Dr. Hawes' church, provoked by his action against the Tract Society, spread the report of a wide dissatisfaction, and unite in asking him to resign. Suppose he lays that letter before his church, asking them to say whether he shall resign or not, and they say he shall not. Suppose that thereupon the disappointed seventeen demand a mutual council to settle their difficulties. In this case the church is divided against itself, say some four hundred members against some seventeen. Here is a conscientious majority in favor of retaining their own minister, against an equally conscientious minority in favor of dismissing him. Is it the right of the minority to demand, is it the duty of the majority to grant (as this council say it is in all cases like the present, in which a church is divided against itself) a mutual council, to determine whether a church of four hundred members have a right to keep their own minister, or a minority of seventeen a right to turn him away? The proposition is almost too ridiculous seriously to be stated. The right of the minority to demand, and the duty of the majority to grant, a mutual council to see whether the church has a right to its own minister! Surely, the next step in this hierarchical progress will be the claiming of the right of a council to determine for every church the choice of its minister.

But suppose the minority of seventeen to be made up of men of property, character, and standing; suppose there are millionaires and judges among them, and three of them deacons; would *that* make any difference? Has a poor man the same rights in the church as a rich man; a man of no character except a Christian character, the same rights as your men of character and property? Must not the character of the minority be very seriously considered, as well as its members? And are not seventeen men of character, and some of them official standing, weighty enough to balance the four hundred majority, so as to make the majority in such a case disorderly, and the minority the rightful body? The council have seriously averred the number and character of the seventeen brethren, and the official standing of some of them, as special reasons for the intervention of a mutual council to determine whether the majority or minority shall rule, whether the majority shall keep their minister, or the minority send him away. If the seventeen minority in Dr. Hawes' church were James' men of mark, in gold rings and goodly apparel, and the four hundred majority were only a rabble of poor people in vile raiment, of course the gold rings and goodly apparel must be considered; not indeed in regard to so trifling a thing as a seat in church, for to give the gay clothing a good seat, and the vile raiment a poor one, would make partial judges, moved by evil thoughts. But in so serious a matter as the dismissal of the minister, the number and character of the minority asking that he be put away, if there be seventeen and three of them deacons, must take all the prerogative from the majority, and make a mutual council necessary.

This council does not hesitate to say that in every case like the present, in which a church is divided against itself, it is the right of the minority to grant, a mutual council, which both parties shall respect. A more truly uncongregational judgment could not well be rendered. It destroys the independence of the churches, and subjects them to the dictation of a council, into which they can be compelled by any minority, for whatever cause. It opens wide the door for any Korah and his company, especially if such a minority be "famous in the congregation, men of renown," to rule both church and minister, and especially, by means of a council, to compel the minister to quit. For who does not know that even if the majority desire ever so earnestly to retain him, and even if the first council decide that there is no good reason for his leaving, yet, the minority being so sustained, and the dissatisfaction fostered, a second council, which always, by this decision, the minority have the right to demand, and the majority a duty to grant, will ordinarily decide that on the whole he had better go. Thus minorities rule, and it has become so common, that the cases of difficulty in which the majority, instead of the minority, decide, are exceptions, at least in the matter of unsettling the minister.

And this council decides that in all cases in which the church is divided against itself, it is the right of the minority to demand, and the duty of the majority to grant, a mutual council, which both parties must respect! No matter what may be the cause of the division, no matter what the smallness of the minority. For any difficulty whatever, with a minority of only 17 against 370, or 10 against 400, would be a church divided against itself; and according to this novel rescript of an *ex-parte* council, the church is bound to lay its difficulties before a mutual council; and if the majority refuse to do this, and presume to exercise the independent authority committed to the church by Christ, then the church shall be censured by a self-constituted *ex-parte* council, called for that very purpose by the minority. A more injurious caricature of Congregationalism than this can scarcely be conceived.

Without examination of the difficulties in the church of the Puritans, nay, in the exclusion of all investigation in regard to them, this *ex-parte* council declares that those difficulties ought to have been submitted to a mutual council. One would think that in order to arrive at such a decision it might be of some moment to know what really were the difficulties, and what there was to submit. Let us see.

A man steps up to you, as you are quietly walking the street, and says, "Sir, I have a claim to your hat. It is bright, glossy, and new, and you can easily get another, but I must take this, and I give you due notice of it. Let me have it."

"But, sir, I don't choose that you should have it; and more than that, I tell you that you are a dishonest man for claiming it, and a rogue for attempting to take it."

"Well, well! for the sake of peace, I am willing to leave it to arbitration. Let us call a mutual council to settle our difficulties."

"But there are no difficulties to settle, except your dishonesty in claiming my hat, which nobody has a right to but myself, nor anybody any right to sit in judgment upon it. A mutual council, forsooth!"

"Yes, but you can afford to submit it to a mutual council, if you are so sure of your rights; if you know that the hat is yours, you need have no fear as to the result. I have a right to demand, and it is your duty to grant, a mutual council, to settle this difficulty between us."

"But the very submission of it to a mutual council would be abdicating my supreme right and title to my own property, and would bring in doubt my very possession of it."

"But you have censured me for offering to steal your hat, and I am aggrieved by such censure, for you have not tried me, and yet have censured me. Now then, let us have a mutual council to see which is right. If you don't consent, then I shall call an *ex-parte* council on the point whether you have any right to censure me without trial, and I shall persuade the council to agree not to go behind that point, and not to suffer any information to be brought in as to my trying to steal your hat."

Here is the case in a nutshell. This *ex-parte* council hear the complaint of these brethren of having been *quasi* censured, but will not permit the question to be asked or answered What were you censured for, or what had you done to provoke such censure? The *ex-parte* council say that these brethren ought not to have been censured without trial; the same council then themselves turn round and censure the whole church, not only without trial, but without investigation, nay, forbidding any investigation as a thing personal in regard to the minority. The council have done, in a most intrusive and impertinent form, just precisely what they censure the church for doing. That is, they have presumed to censure a Christian church, without inquiring into the nature, causes, or progress of their difficulties, without trying their cause, without investigating the facts, nay, forbidding such investigation, and shutting out the light. They accuse the church of censuring the minority without trial; but they themselves, self-constituted as judges, have censured the church without trial, without examination, in a matter entirely out of their jurisdiction, in an opinion which, given confessedly without investigation, is not only intrusive as to the church, but "without warrant and without validity."

C.

DR. PATTON AND THE TRACT SOCIETY.

Letter No. 3.

TO THE HON. THOS. S. WILLIAMS, LL D., PRESIDENT OF THE AMERICAN TRACT SOCIETY:

MY DEAR SIR: Before proceeding to the topic promised in my last, there is a propriety that I should notice the disclaimer made in your name by Judge Parsons, which is as follows: "The ground on which Dr. Patton addressed his letter to Judge Williams is wholly untenable—as I am authorized by Judge Williams to say that he never read the Tract, unless in New York last May, of which he has no remembrance, and that he was not aware that there was a copy of it in the church on the evening of the Tract meeting, until I mentioned it in my address; that it was not circulated with his knowledge, nor of course with his approval."

It affords me the sincerest pleasure to make this disclaimer on your part as prominent as it is in my power, so that wherever my letters are read it may be known that you do not approve of that Tract. You will perceive by a reference to my first letter that I say, "*Among* the reasons rendering it proper for me to address you, in your capacity as President, I state the following, etc;" again: "I prefer, *for many reasons*, satisfactory to myself and not necessary to be stated, to address the duly accredited head of that Society." There remains, then, in my judgment, the same propriety of addressing my letters to you in your official capacity as existed at the first. And I trust that in no instance will you have the least occasion to complain of any want of courtesy on my part. The questions demanding attention are too serious to allow of the indulgence or uttering of any personalities, or in any way impugning the motives of those from whom I am constrained to differ. With the facts I expect to deal resolutely, but never even by implication to asperse personal character. I proceed, then, as promised, to

The Question at Issue.

There are, at present, mainly two distinct systems of operation in use among book-publishing societies. These are severally represented by the American and the London Tract Societies.

The former does all its own work, having large work-shops, with presses and other necessary machinery for carrying on the manufacture of books. It has also an extended system of colportage, on which it mainly relies for the sale of its publications.

The latter Society does all its work by competition and contract, and relies for the circulation of its publications upon the usual avenues of trade and the unpaid voluntary services of Christians in the local fields of its operations.

The simple question is, WHICH OF THESE TWO SYSTEMS IS THE MORE ECONOMICAL?

You will perceive that this question makes no appeal to "sectional and political prejudices." It has nothing to do, directly or indirectly, with the slavery question, and therefore it cannot draw away anybody "into its revolutionary plans on abolition ground." It assails no man's fidelity, nor in any way involves anything personal. It is simply a question of business to be looked at calmly, and to be investigated thoroughly. In order to reach any intelligent conclusion, the results which these separate systems have worked out must be compared. If the plan now in use by the American Society is the best, it will bear thorough investigation, and will commend itself to the sober judgment of thinking, practical men. And if the plan of the London Society is the best, then the Christian public, who so generously sustain the American Society, and that Society itself, have a deep interest in knowing it. All are equally interested to know the truth. To aid in the settlement of this question, involving the expenditure of many thousands of dollars, I have carefully, and as I think candidly, examined and collated the facts as recorded in the respective Reports. For the facts, in these reports, the Societies are responsible. And as these reports are public property, anyone may subject them to the most searching scrutiny. He may openly express his own convictions upon them, without being considered as an enemy. To resist investigation,—to attempt to crush the individual who may venture to express his opinion, by circulating statements, in public or in private, injurious to his Christian character, may serve a *present* purpose, but it must, with absolute certainty, react and seriously damage the Society whose friends use such dangerous weapons As a Christian man, and as one of the Life-Directors of the Society, I feel at perfect liberty, at any time and place, either orally or by the press, to state and restate my convictions as to the present system of the American Tract Society, whenever I judge that the interests of benevolence will be promoted thereby. I trust I shall never so far lose either my own self respect, or the courtesy which is due to others, as to express my views otherwise than in candor and in kindness.

The Charge of Falsehood.

In the public newspapers of the city of Hartford, this advertisement or notice appeared:

TRACT MEETING.—The Hartford Branch of the American Tract Society will hold its forty-third Anniversary in the Center church, TO-MORROW (Sunday) EVENING, at 7 o'clock precisely. Several brief Addresses will be made on the occasion, by distinguished persons, who we doubt not will tell us "the truth, the whole truth, and nothing but the truth," on the subject.

jan 8 1d CHARLES HOSMER, Sec'y.

This is certainly different from any former notice, and is quite original in some of its aspects. It manifests some degree of emotion. Does it point to a previous meeting? Does it mean to insinuate or declare that "the truth, the whole truth, and nothing but the truth," was not there spoken? I insert this notice simply to show the state of mind in certain circles.

That Tract which was circulated in Hartford on the Lord's day, and in the house of God, and to which Judge Parsons referred the audience, has the following introductory notice:

"Dr. Patton and the Tract Society.

"Previous to the Annual Meeting of the American Tract Society last spring, a most ungracious attack was made upon this benevolent institution by an article addressed to 'business men,' through *The Independent*, which was supposed to be from the pen of Dr. Patton. The recent speech of that gentleman in Hartford, being substantially a repetition of the article referred to, goes far to confirm its authorship."

By assuming that I was the author of the article addressed to "Business Men," and by giving my name in large capitals to the public as the author, the *circulators and commenders* of this Tract charge me *personally*, and not *The Independent*, with "reiterating slanders effectually refuted,"—with setting forth "a tissue of falsehoods,"—with the "reiterated statement of what is false, and that after correction," and that "if the accounts were kept by the recording angel on any system, I would find fault and misrepresent the figures when it suited my purpose."

I learn by letters from Hartford that the general understanding there is that the friends of "*the New York Society charge you with falsehood.*" And persons from a distance who have received copies of the Tract, write me that I am by that Tract charged with *uttering falsehoods*. So all understand it. This is a very serious charge to make against a Christian minister by name. This has the appearance of an attempt to crush out all investigation. It seems to hold the rod, in terror, over the head of any man who may venture to call in question the wisdom of the present system of the Society. For no person, who values his character and standing, likes to be charged with uttering falsehoods, and to have this charge printed and circulated.

Is it nothing that a reputation or veracity sustained unimpeached for nearly forty years in the Christian ministry, is thus assailed by a writer who keeps himself in the dark? Is it nothing that these assaults of an anonymous writer are printed and circulated in the city of Hartford, on the Lord's day and in the house of God? Is it nothing that this Tract containing these assaults is sent by the mails to distant places to damage my reputation? Is all this nothing? Is character of no value? If such things are done without rebuke, whose reputation is safe? Make the case your own. Place your reputation, which a long and honored life has given you, at the mercy of a writer in the dark, and then see his assaults printed and circulated at the public meeting of a Religious Society, having largely the confidence of the community and very large means and appliances, private and public, to scatter far and wide these assaults, and even you would feel, keenly feel, the injustice of such proceedings. And any plea, that all this was done under the guise of piety, and for the glory of God, would not mitigate, in the slightest degree, the keenness of your sense of the injustice, but would the rather intensify it a thousand-fold. All this is wrong. And the facts need only to be stated to command the reprobation of every honorable-minded man. I knew that I could not be mistaken that your high sense of honor and of Christian propriety would not allow you to approve, even by silence, of such doings;—even though they are done, by professed friends, to promote the interests of the Society of which you are the honored head. Your public disclaimer of having any sympathy with the tone and spirit of that Tract, rejoiced many hearts, and none more than my own.

My address at Hartford being the occasion for the printing and circulating the third edition of this Tract, dated "January, 1859," there is a propriety that I should pass before you the sentiments and statements which I then uttered, especially as the reports given in the papers were very meager, and not at all entering into the calculations and comparisons.

My Address.

It was upon the invitation of a committee of some of your most respectable citizens that I consented to speak. Your own much-honored pastor, the Rev. Dr. Hawes, was in the chair as president of the new Society before which I spoke.

At the commencement I made but a single remark upon the slavery aspect,—stating that as the Episcopal Book Society in New York find no difficulty in circulating the Life of Wilberforce and the Memoirs of Mrs. Page, both of which are thoroughly anti-slavery in their character, I could not see how it was that the American Tract Society could not do what our Episcopal brethren could. I then passed to the business question, saying that I should confine my remarks wholly to that, and that it would lead me to speak of the manufacture of the books, the method of business, the distribution of the publications, and the benevolent issues.

The Manufacture.

The London Society does all its work by *competition* and *contract*. Specifications are sent to papermakers, printers, binders, engravers, etc, etc, and the lowest estimate from responsible parties receives the order. By this arrangement—

1. The Society is unincumbered by practical details, which none but *experienced tradesmen* are competent to manage, whilst it gets its work done promptly and at the cheapest possible rate consistent with good execution.

2. The Society thus knows the *exact cost* of every publication, with no estimates for proportions of salaries—for rents, etc., etc.

3. The Society saves all the outlay of capital for extensive work-shops, machinery, and tools, as well as salaries for superintendents of the printing, the binding, and the other departments.

4. It saves the expense of rent, interest on tools and machinery, when the times are dull and the full force cannot be employed.

5. The interests of the various trades are respected, and they have their fair benefit from the Society, and are made steadfast and co-operating friends.

Method of Business.

The London Society sells its publications at a small profit, and uses the ordinary avenues of trade so far as they can consistently be used. By so doing the following results are secured:

1. The Society does no injury to the ordinary publisher by using benevolent funds, either to undersell and thus drive the honest tradesman out of the market, or, by the monopoly of a class of books, withdraw them from the counters of booksellers. It does not interfere with the regular process of trade, but uses it to the fullest extent.

It never reprints a successful work, unprotected by copyright, but purchases of the publisher all the copies needed, with the privilege of a special title-page. This was done in the case of D'Aubigné's Reformation and Eadie's Bible Cyclopedia, published by Scotch houses.

2. From the profits it pays *all the expenses* of the establishment of *every kind*, including secretaries, agents, accountants, clerks, light, fuel, porters, cartage, etc., etc.

3. It thus leaves the entire benevolent income, derived from donations, legacies, subscriptions, collections, etc., free for gratuitous issues or grants, and not subject to a farthing's deduction for agencies or expenses of any kind.

4. It adds, from the profits annually, after defraying all expenses, a handsome sum for gratuitous circulation. In some years the amount thus added to the donations has been $10,000.

5. It keeps its receipts for gratuitous issues distinct and in separate books from its trade receipts. All its books are open at all times for the examination of members. The Committee meet every Tuesday morning at 8 o'clock. Their meetings are open to all who wish to attend.

6. It pays cash for everything, setting up every Tuesday. It allows of no debts. It has no special and urgent calls to pay for paper or other items. The paper being included in the price of the book, is replaced when the book is sold. When India, or China, or Japan are open for the circulation of religious publications, it calls for money for these fields, and expends *the whole*, in the way of gratuitous grants, without a farthing's deduction for expenses of any kind. Thus the man who gives a guinea for India knows that the whole of that guinea will go to India in the shape of publications, without any deduction for salaries or other expenses. So when a man purchases a guinea's worth of books at the Depository, he knows that he pays a profit on them, and that from the profits on sales all the expenses of the Society are met. He is pleased because he pays no more for the books than he would pay at another store, whilst the Society derives the benefit and is enabled to extend the line of its gratuitous grants.

Such are the principles which govern the London Society in the manufacture of its publications, and in the carrying on of its business. I have stated them as briefly and with as much simplicity as I could, and commend them to your careful thought. In my next letter I shall direct your attention to the methods for the distribution of its publications, and the contrasted results.

With sentiments of respect and affection,

I am, yours truly, W. PATTON.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (H.,) and Mrs. HARRIET BEECHER STOWE, (H. B. S.) JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

Our Correspondence.

DEATH OF A DEVOTED MISSIONARY.

MESSRS. EDITORS: In a letter I sent in May last, and which was published by you Aug 12th, I spoke of the death, by cholera, of Rev. Mr. Barenbruck of the "Itinerating Mission," in North Tinnevelly, and copied an account of the same written by Rev. Mr. Ragland of that mission, who, I said, had been "called a second Henry Martyn." Now, he who then wrote affectingly of the death of his brother laborer, must be written of as having passed away.

Yes, this most excellent missionary, who was, in many respects, the head of the "Itinerating Mission," has fallen; and as another of the two remaining European laborers, Rev. Mr. Meadows, is away at Madras, on account of ill health, the mission is at present nearly broken up. Believing that all who love the Lord Jesus and the cause of missions, will read with great interest and profit the touching account of the sudden death of one who was so eminently devoted, faithful, and self denying in the service of his Master, I copy below a letter of Rev. D. Fenn, written to the local secretary of the Church Missionary Society, Madras. It was dated SIVAGASI, Oct. 22d, the day on which Mr. Ragland died.

I had, two years and a half ago, the pleasure of passing a day with Messrs. Ragland and Fenn in their field of labor, and was then greatly impressed with the ardent piety and deep devotion of these men. A few weeks since Mr. Meadows spent a Sabbath at Malur, when on his way to Madras, and he seemed in all respects a worthy co-laborer, with a like spirit of consecration to Christ and his cause. He then showed me a large map of the whole field of their itineracy, in which every town, village, and hamlet was marked. Each of the three laborers had a tent of his own, and moved from place to place, in order systematically to make known the Gospel to all the heathen in their assigned mission fields. It is probably not too much to say, that never before, in modern times, has the work of preaching directly to the heathen been carried forward with greater system, zeal, and faith. May the Lord of the harvest raise up other faithful laborers to fill the place of the fallen.

Yours truly, T. S. BURNELL.

MALUR, Madura District, Nov. 18, 1858.

MY DEAR BROTHER—Our North Tinnevelly Mission has again been visited with a very severe stroke. I scarcely know how to tell you of it. But it is the Lord's doing, and the Lord *is* with us, and *will* be with us in trouble. And although in reference to what we have lost, one had almost been ready to cry, "Take anything else from North Tinnevelly, but leave us *that*"—yet still, now that it is gone, what else can the emitten child say but "Father, thy will be done!"

And now, my loved friend and brother, you will be somewhat prepared to hear that God has in an instant, without a note of warning, taken to himself the soul of our dear brother Ragland. It was only this morning that he awoke in his usual health, two hours earlier than usual, mistaking the light of the moon for the dawn, and sent off a messenger with English letters, and also with one for yourself, which he wrote yesterday in answer to your last to us both. He did not go to bed again, for, as he said, he felt very wide awake. So he had his hour of reading the Bible and private prayer there, and at dawn went a little walk. After our breakfast we both set to work writing our weekly budget for Palamcotta, our bread-cooly having just arrived. Like himself, dear fellow, he said: "Let us first ask God's blessing on what we are going to write." Then he offered prayer for each one of whom, or from whom, we had heard, mentioning the special trials of each, and asking help for ourselves in answering them. We then consulted and wrote. We had dispatched the cooly for Palamcotta, a second for Panciadiputti, and he had just finished writing to Satthianadhen a letter which, with an accompanying parcel, a third cooly was to take immediately after prayers to Strivilliputthur. Then he lay down on the cot a little exhausted, while I began to read from *The C. M. Intelligencer* for September, which had just arrived, till the servants were ready for prayers. We then both went in. I read the chapter, made a few remarks, and prayed. I thought I noticed that in kneeling down to pray he was a little exhausted, and he seemed to be swallowing something.

Immediately after prayer he went to the bath-room and very soon called me. I ran to him; he said, "Dear brother, do not be frightened, but this is blood," pointing to what he had just been expectorating. He then walked with me to the cot, the blood continuing to come into his mouth. He said, "I am in God's hand's," or something to that effect; then, as he saw it coming more and more, he uttered earnestly a short prayer or verse of Scripture, I forget exactly what; then throwing off his coat and unbuttoning his shirt-collar, he said, with a sweet smile, "Jesus!" and fell down on the cot. Very large quantities of blood were at once poured out of his mouth, and, I should think, in two minutes from the time he called me, his spirit was with the Savior.

It was only yesterday that he said to me,—that in reference to the departed spirit being with the Savior *consciously* and not in a sleep, (a subject on which I know his thoughts have often been exercised) the words, "Who died for us, that whether we wake or sleep, we should live together with him," seemed quite conclusive; and then he quoted also the words, "Absent from the body and present with the Lord." The subject of death had been a good deal in his thoughts lately, though not, I think, *sudden* death. He had a long talk with me in reference to his cough, and especially in reference to his weakness, which seemed increasing, although he was taking rest. He felt certain that his lungs were affected, and thought it very probable that his strength would never be what it was, and he had, after a good deal of thought, pretty well made up his mind to remain here, do what work he could, letter-writing, keeping accounts, consulting and planning, with as little exertion of his voice as possible. It affected me a good deal at the time, for I had thought his liver only, and not his lungs, the part affected. Still I felt what a very, very great help it would be, if he could only do this for three years or so longer.

Dear fellow! I looked a little while ago at his face; it looks so calm and peaceful. I am all alone in the room with him, for my sorrowing servants have gone to rest. Outside is the sound of the carpenter's hammer preparing his last "cot." In a little time I expect dear Joseph Cornelius, to whom I wrote soon after. He is at Panciadiputti. I dare say in the morning dear Satthianadhen will come from Strivilliputthur. And I shall have sorrowing hearts and mourning faces around me, I doubt not, to-morrow, from Kaiboolu and other places. Well, there is one more added to the "ten thousand harps and voices" that

> "Swell the notes of praise above;
> Jesus reigns, and heaven rejoices;
> Jesus reigns, the God of love."

One more ransomed sinner has joined in the chorus, "Unto him that loved us, and washed us *from our sins* in his blood."

It was only the day before yesterday, that after I had been reading to him Ps. lxxxix, he said, "I often think (and I believe there is some good ground for the interpretation) that the joyful sound of which it is said 'Blessed are the people that know it,' is that song, 'Praise the Lord, for the Lord is good, for his *mercy* endureth for ever.'" One of his favorite texts was, "Looking for the *mercy* of our Lord Jesus Christ unto life;" and another, "Let thy *merciful* kindness, O Lord, be upon us, according as we hope in thee."

I have very much enjoyed these four days with him since I came into the bungalow. I think, both now and during the previous week or ten days, we had felt our hearts drawn out more than usual toward one another, and he, more than once, spoke of this as a special mercy from God, that we could love one another.

I think his age was 43; and he entered his Master's joy this day, *October 22d*, and his last place of abode on earth was *Sivagasi*. I do not believe there ever was a servant of Christ who more deeply grieved over sin, and possessed more of that *contrite* heart to which such rich blessings are promised. And he *was* blessed.

> "O child of God, O glory's heir!
> How rich a lot is thine!
> A hand Almighty to defend,
> An ear for every call,
> An honored life, a peaceful end,
> And heaven to crown it all."

To us whom he leaves behind, (for how many months or days or hours we know not) he says, "Watch *thou* in all things, endure afflictions, do the work of an evangelist, make full proof of *thy* ministry, for the time of *my* departure has come. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at his coming."

Pray for me, dear brother, and for our poor district. Dear Ragland! he has been for the last four months and more full of hope that we shall see some stir among the dry bones—some coming of the breath from the four winds. And now, if it comes, he cannot see it unless his freed spirit still looks down upon the place of its earthly toils.

It was such a mercy that this did not take place either before I came in, or immediately on my coming in, and before I had time to talk over matters with him. He had gone over everything that had come up during my late week's tour among the congregations, and in some things, in which I had feared he might not agree, he had expressed full concurrence. Oh how blessed will it be to talk together in glory of all the way by which our God will then have led each of us through life!

REFORM IN MISSIONS.

IT is one thing to cry reform, but quite another to bring about reform. With this in mind, let us seek to answer these two questions: 1. Does the missionary work need a reform? 2. If so, how shall this reform be effected?

In preceding articles, we have shown that in the view of the New Testament every believer, by virtue of his very calling, is a missionary, and that the whole mission field is *one*, all parts demanding our sympathy and claiming our labor for their welfare. We have seen further how history confirms this in showing that in proportion as Christ's people have held to and acted upon these principles, have they triumphed, and in proportion as they have lost their hold of them, either in belief or life, have they fallen back.

Viewing these two principles, viz. that every Christian is a missionary, and that the whole mission field is a unit, as lying at the basis of every true theory of missions, we ask—Are we, or are we not found wanting?

In no spirit of censoriousness, but with becoming seriousness, we would seek to point out certain indications of a departure from the primitive faith and practice upon this subject, and so far a departure in the wrong direction. First, then, we would suggest that the modern believer looks upon his work as a Christian believer, rather as a warfare against foes within his own soul, than as a service undertaken for the redemption of the world.

The fact of a dying world stared the early believer in the face; he could not forget it; it drove him when love did not draw him to the work of saving that world. But in our case, this *palpable* fact is more remote; and in addition to this, our engagement in the thousand affairs of this life, or interest in the welfare of our own local church and community, has forced our religious emotions back into our own souls, to find there a sphere for their activity which they could not meet without, until we have become more intent upon marking the barometric ups and downs of our own fitful feelings, than upon noting the success or failure of Christ's cause in the world. Is it not as a result of this tendency that we find so deplorable an ignorance upon missionary topics in our Christian communities! Would not one think, to judge by the round of thoughts of, we may boldly say, the majority of Christians, that all the concerns of Christ's kingdom found their center and chief interest in the immediate vicinity of their own neighborhood? They may have heard of Africa or India, but how Christ's kingdom prospers there they cannot tell. Even among the better informed, there is too often a lack of interest or even utter indifference, which is as sad as it is unaccountable.

Are we not then in a most unenviable state when we have so far lost sight of our real calling as to have forgotten that to be a Christian was to be a missionary in the mind of him who said, "As my Father hath sent me, even so send I you"! When shall we learn that the further we send out our heart's sympathies, the greater riches will they return to us—that our souls never lose their concern for the more immediate objects of their care, or effect less for their own well-being, if they shed a tear or lift up a prayer for the degraded Hottentot or outcast Pariah! No! on the contrary; if we would labor *most* effectively, with the most unflagging zeal—our hearts alive, our souls all fired with love for the good of those whom God has thrown directly in our way, we must throw wide open our hearts to every lost brother of ours, and pray and labor as we may for his salvation, though his dwelling be upon the banks of the Ganges, or amid the mountains of Kurdistan. Again; another thing which is shutting from our view the truth that every Christian is a missionary, is the prevalence of benevolent institutions. Now, our chief danger is not that we become too personal in our labors, but that we lose our individuality in the crowd. What we need most is *point, definiteness*, in our work. We cannot afford to waste our energies over large surfaces; yet here is our danger—and our feeling should ever be, Let no great organization, no missionary board, so get between me and my work as to hide that work itself from my view. No such society *as* a society is the object of any charities—it is but the almoner of these charities. Our sum of responsibility is thus weakened. You say, "The Board is in debt;" but who is the Board? Why, you are the Board; I am the Board. You are in debt; I am in debt. The Board is not and cannot afford to be the scape goat to bear away sins for which you and I alone are accountable.

Yet again: Have we held to that principle of the oneness of all missionary work which was so dear to the early Christians, and which led them to feel that the whole body of believers, however engaged, were really employed in the one work of reclaiming the world to Christ? Has there not rather crept into our minds a distinction in the work which, as the New Testament knows nothing of it, so our better judgment ever brands as a falsehood, but a distinction which does still find expression in many a current form of speech, as when we talk of the "ministers of the Gospel, and the missionaries of the Cross," as if every preacher were not a minister of glad tidings, as if every minister were not a bearer of the cross?

Is there not more than this! is there not even a sorry rivalry existing between what are styled the home and foreign fields, a rivalry disclosing itself in the fact, that owing to the force of public opinion one is even yet at times obliged to apologize for presenting the claims of heathen, or proposing to supply these with the bread of life, for whom Christ died, because they did not chance to be born in a land where the Bible would have been their text-book and the story of Jesus their earliest delight!

An indication of our error here is seen in the notion, by no means confined to the opposers of the work, that the missionary is our servant—doing our work, and that the funds which we expend for support are wages given to *him*. But no: if any one is the servant, it is we; if any one occupies the more honored post, he does; but there is no difference;—in giving of our abundance, we are as much foreign missionaries as he who preaches to a pagan people in their own tongue. We are all co-laborers in the vineyard of our Lord; our work is one, our spirit is one, our Master one, and our reward shall be one.

We come, then, to our second question: *How shall a reform be effected?* and answer: By returning to the principles of the early Christians. We cannot, and we would not, return to their position in every respect. Theirs was an unquestioning love—ours, a love founded on a truer understanding of ourselves; their knowledge of the work was limited—ours has no bound; they could *talk* of a world lying in wickedness—we have walked about that world, and can number its inhabitants. But, after all, these eternal principles of a deep-welling love for Jesus and entire sympathy with him, cannot, must not be the peculiar property of those early disciples; they can know no monopoly. Let but such thoroughly permeate and vivify our deeper knowledge and our broader views, and we shall be possessed of a spirit and a power which the apostles themselves might have envied. C.

CHURCH CREEDS AND THE WISCONSIN CONVENTION.

THERE has been some action relative to religious creeds among the churches of the Presbyterian and Congregational Conventions of Wisconsin, during eighteen months past, which may have some profitable bearing upon the general question of creeds, and may therefore be properly known outside the bounds of the state. About a year and a half since, three churches were admitted to one of the District Conventions without having in their creeds the doctrines of Election, Saints' Perseverance, and Infant Baptism. The General Convention, in reviewing the proceedings of the lesser body, decided that corrections should be made, and the articles be inserted. A few demurred, as infringing the rights of Congregational churches; one brother entered a protest, and finally withdrew from the Milwaukee District Convention, of which he was a member. This led to considerable discussion of the subject in that body at its last two regular meetings.

It is affirmed that the said three churches did and do, as bodies, hold to the three above-named doctrines, and that the records of the District Convention so stated. But on this point there was probably not a clear understanding in the General Convention. However, the views of a large portion of ministers in the state unquestionably have been, that churches connected with the Convention must have the three named doctrines expressed in some language in their creeds. The case is told of a Presbyterian minister, (Old-School in theology) who, coming to the state, and asking of a District Convention for the formation of a church, presented with his brethren the confession of faith used by a Congregational church of Connecticut, and was denied his request until he and his brethren should go home and put the doctrine of election into their creed.

The recent result of the discussion in the Milwaukee Convention is, the adoption of a paper which discusses the subject at some length, and closes with this declaration of sentiment:

"We hereby declare that while we as a Convention stand firm to our confession of faith in each and all its articles, we acknowledge the liberty of each Congregational church coming into our connection to have its own confession of faith drawn up in a form of its own choosing, and whether stating or omitting some of the less important doctrines, giving such evidence of its agreement (as a church) with the confession of the Convention, as shall satisfy the body, according to Article IX. of the constitution of the District Conventions." Said *Ninth* Article provides that the Convention shall *satisfy* themselves respecting the religious sentiments and practice of all churches before receiving them. Whether the other six District Conventions, or the General Convention, will take the same position, remains to be seen.

The discussion of this question here has led to an examination of a large number of confessions of faith—particularly of Eastern churches, with the view of ascertaining the general custom in regard to inserting some of the less important doctrines. *First*, as to Infant Baptism, it was found that of thirty-one churches in New England fourteen make no mention of that doctrine either in confession of faith or rules. Only two make it a *duty*, and that not in the confession, but in the rules of the church. Of sixty-two Congregational churches, chiefly in New England and the state of New York, twenty-seven make no mention of the doctrine, yet it is well known that all practice it. More or less speak of the households of believers as proper subjects of baptism. Some say that they *may* be baptized; and a few, that believers and their households *only* can be admitted to baptism.

As it regards the doctrine of Saints' Perseverance—of the sixty-two churches, twenty three of them make no positive declaration of the doctrine in any language, and some others chiefly in such Scripture form that a Methodist brother would readily assent. We were amused to find that the confession of faith of one New England church, the late pastor of which for a long time was a *prince* among heresy-hunters, contains the doctrine of saints' perseverance *only* in Scripture phraseology, so that there is nothing in that respect to prevent the whole church from becoming Methodists.

In the confessions of faith of fifty-one Congregational churches, the majority in New England and most at the east, the doctrine of Election is so stated as to be objectionable to a Methodist believer in only *fourteen* of the number. In the other thirty-seven more or less reference is made to the government and sovereign purposes of God in saving men, but not so that any Christian could object. And yet the true doctrine of election is taught in all those churches. The purpose of most seems to be to have a statement of doctrine for receiving members which shall not exclude any that are clearly Christians, and yet declare all the essential doctrines and make some allusion to the non-essential.

This investigation has also shown that our Presbyterian brethren allow themselves the same latitude in the confessions of faith published in their manuals and used in the reception of members. The articles of faith of *eight* Presbyterian churches, five of them Eastern, show the following: Three of them have nothing on infant baptism, and three only admit the *privilege* of the ordinance. Three have no positive affirmation of the doctrine of saints' perseverance, and only *one*, and that a Wisconsin church, has any statement of election that a Methodist would reject. One of the leading Presbyterian churches at the West, whose pastor, a D.D., has been noted for his representations that the Western Congregationalists are loose in doctrine, and that his own and similar churches represent New England Congregationalism here, does not have the doctrine of election in its articles of faith, and nothing nearer saints' perseverance than the statement that those who are justified are renewed, and will owe their preservation in holiness and final salvation to grace alone; and touching baptism, the declaration that it is to be administered to *none but* believers and their households; evidently shaping these doctrinal statements so as *not* to *oblige* absolute belief of the doctrines themselves. But we should not complain of or mention this were it not that there has been so much assumption of superior orthodoxy. L.

PROF. GUYOT'S LECTURES.

No. 2.—Physical Geography—Proportion of Land and Water—Analysis of the Lands of the Globe.

PHYSICAL GEOGRAPHY is a science of many sciences; not singly of geology, mineralogy, chemistry, zoology, or botany, but to a certain degree combining all these; and deducing from their collective results a general and comprehensive view of the earth's structure and history. The physical geography of past ages is geology, which is the history of the successive developments of the earth from the beginning of creation to the birth of the human race. But at the advent of man, nature ceased to change. It became permanent, and has ever since been held at rest; so that it now exhibits a uniform regularity in all its phenomena, which shows that it is under the dominion of fixed and unchanging laws. This has been sufficient to produce upon thoughtful minds in all ages a most profound impression, and sufficiently accounts for the superstitious awe with which nature was regarded by the nations of antiquity, who recognized in her the attributes of a divinity which they worshiped instead of the "Unknown God." It may be said that the earth has passed its adolescent and reached its adult state. It is not meant by this that the growth of life on the planet has ceased since man came, but that this growth has been transferred from a lower to a higher plane. It is now the progress of man, not of nature. Progress in nature has ceased. The same plants, the same animals, are continually reproduced, but no new classes are added. It is only in the intellectual, moral, and spiritual nature of man that there is change and progress. Physical geography has, therefore, a well defined sphere of research. It does not begin till nature has ended. When nature, having concluded her long series of changes, presents at last her completed work, this comprehensive science examines and analyzes it, and writes its history.

To this end, it takes up, in their chronological order of development, the three great realms of nature:—matter, plant and animal life, and man. The first of these, matter, comprises three forms:—the gaseous, the liquid, and the solid. In the economy of the globe, the solid has great need of the liquid, and the liquid, of the gaseous. The continents cannot do without the oceans, to supply them with life; the ocean cannot do without the atmosphere, to lift up its waters into vapors through which its moisture may be conveyed to the lands. Water and atmosphere are thus two great elements of circulation on which the life of the solid part of the globe largely depends. These are set in motion by the sun, whose rays act directly upon the atmosphere, and through the atmosphere indirectly upon the water; so that without this outside solar influence, even these two exceedingly mobile elements would remain in comparative rest. The relative proportion of land and water on the surface of the globe, according to Humboldt in the "Cosmos," is as 10 to 28. Water is the inferior of these two elements, because the plants and animals which grow in it are of a lower order than those on the land. But if the entire surface of the earth were land, without great bodies of water, there could be but comparatively little life. Moreover, if the numerous existing lands were united into a single mass, the earth would be greatly impoverished; for it is estimated that if the present six continents were formed into one, two-thirds of the life of the globe would be destroyed. On the other hand, if the oceans were too greatly to overbalance the continents, the result would be equally disastrous. This would diminish the vigor of the land, deteriorate the character of its inhabitants, and produce only an inefficient civilization. So that the law of adjustment is of vast importance. Nature has divided the lands of the globe into unequal masses. This division is not accidental, but of design. Looking at a miniature globe, we find that the hemisphere of which the North Pole is the center is a hemisphere of large masses of land; while that of which the South Pole is the center exhibits a striking preponderance of water; for the existence of a so-called Antarctic continent is highly problematical. From the North Pole, the lands of the earth stretch out in three great main branches: the first being North and South America, the second, Europe and Africa, the third, Asia and the series of islands which terminate with Australia. A characteristic common to all these branches, and to all their component parts, is that they extend toward the south and terminate in points. Thus North America tapers into the slender strip of the Isthmus of Darien; South America, into the promontory of Cape Horn; Africa, into the Cape of Good Hope; Europe, into the Peninsulas of the Mediterranean; Asia, into the Peninsular points of Arabia, Hindostan, and Farther India; Australia, into two well-defined points on its southern coasts. The same is true also of all the large peninsulas in the world:—such as Kamtschatka, Scandinavia, California, and others. It is also a singular fact that all the lands lie on one side of the world. If a great circle be drawn around the globe through the coast of Peru and the Peninsula of Malacca, all the great masses of the continents will be found included in one hemisphere, leaving almost nothing but water in the other. Nature has thus put all the continents near together, in order that they may not be lost to each other, but may have a mutual dependence, and to a certain degree a common life. The hemisphere of land is subdivided into various unequal portions. On one side is the immense mass of the Old World, which may be properly called the "Continental Hemisphere;" on the other, the more insular and sea-washed New World, or the "Maritime Hemisphere." A further division is marked by zones, separating the different portions according to their climatic characteristics. The three Northern continents lie mainly in the temperate zone; the three Southern, mainly in the tropical. To these climatic divisions may be added the division caused by the remarkable line called the "zone of fracture."* The three great branches of land that start out from the North Pole, are each singularly broken in two in the middle. A line drawn through the points of separation marks three great pairs of counterbalancing masses of land, and is found to be a circle parallel to the ecliptic, passing through the Isthmus of Panama, the Straits of Gibraltar, the Isthmus of Suez, the Isthmus of Arabia, and the island of New Guinea, the latter of which may be figuratively called the Isthmus between Asia and Australia. The lands north of this zone are almost entirely temperate; south of it, almost entirely tropical. There are thus three temperate and three tropical continents, whose differences of natural organization exhibit corresponding differences of physical, mental, and moral life. It will be seen, in subsequent lectures, that one hemisphere is Nature's—the other, Man's; and that one has necessarily risen only to a feeble civilization, while the other has been able to develop a higher life and a nobler history.

* It is proper to state that Prof. Guyot is the first physical geographer who drew this remarkable circle.

No. 3.—The Continents and the Oceans.

The next point in the examination of the subject is the Lines of Contact of the continents and the oceans. In different parts of the globe, there is a remarkable difference in the character of these lines. Ritter of Berlin was the first physical geographer who called attention to these various peculiarities of contour. South America, Africa, and Australia, comprising the three southern continents, are only slightly indented by the sea, presenting on the map comparatively smooth edges with no ragged outlines. On the contrary, the three northern continents are to a remarkable degree penetrated by water, presenting numerous peninsulas:—thus the coast of Asia sharpens successively into Kamtschatka, the Corea, Malaya, Hindostan, Arabia, and Asia Minor; Europe, into the Crimea, Greece, Italy, Spain, Denmark, and Scandinavia; North America, into Mexico and Central America, Florida, Nova Scotia, the numerous indentations of Hudson's Bay, Greenland, Alaska, and California. If these striking indentations had never been made in the economy of nature, these continents could never have become the great theaters of progress and civilization. The maximum of indentation is seen in Europe, less in Asia, and least in America. Ritter, in referring to this gradation, compares Europe to a small fruit-tree stretching out its widely sundered branches in every direction—Asia to a sturdy oak, broad, compact, and close knit—America to a palm-tree, tall, slender, and graceful in its proportions. Asia is the most central of the continents; it touches Europe, and Africa, and almost touches Australia and America; it is not fifty miles distant from any other continent. Europe has the greatest proportion of coast-line, and thereby the greatest amount of contact of land and water. North America is a medium between the two, both in size and in climate. Of the southern continents, Africa is characterized chiefly by its dry heat, resulting from the double cause of its tropical climate and of the barriers which its almost unbroken coast interposes against the influence of the sea. South America, being longer and narrower, receives the vapors of the Atlantic over the whole extent of its plains, even to the eastern slopes of the Andes; it is thus characterized by its moist heat, and by its consequent luxuriant vegetation. Australia, though an island, is so compact in form as not to receive in its central portions the moisture of the sea, and is barren and unpeopled.

In respect of the oceans which surround the continents, the chief in importance, as affecting the habitable regions of the globe, are three: The Pacific, the largest and most truly "oceanic;" the Atlantic, the most "maritime;" and the Indian, the most "mediterranean." All the physical phenomena which are most characteristic of an ocean, as such, appear with most distinctness in the Pacific, where the fewest disturbing causes exist. In the Atlantic these phenomena exhibit less regularity, owing to the greater influence exerted by the two great continents which form its shores, between which it flows, as Buffon describes it, like a "winding stream." In the Indian Ocean, the influence of surrounding lands is such as periodically and in a most striking manner to disturb the operation of the oceanic laws.

The different indentations of the land by the ocean are comprised, according to their characteristics, into three classes:—first, gulfs or bays; second, land-locked seas, or seas hemmed in by peninsulas or chains of islands; third, mediterranean seas, or those which are most entirely surrounded by a great mass of land. Thus, the Sea of Japan, and the Carribean Sea, are "land-locked;" the Gulf of Mexico and the Baltic are "mediterranean."

The great indentations of the Pacific Ocean are all land-locked seas:—such as the Sea of Okotsk, the Sea of Japan, the Yellow Sea, and the Chinese Sea. The indentations of the Atlantic are mediterranean seas:—such as the Mediterranean proper, the Gulf of Mexico, the Baltic Sea, and Hudson's Bay. The indentations of the Indian Ocean are Gulfs:—such as the Arabian Sea and the Bay of Bengal. It is a peculiarity of the land-locked seas of the Pacific, that they are comparatively shallow, while immediately on the ocean side of the islands which bound them, the water suddenly becomes almost of unfathomable depth. The four mediterraneans of the Atlantic shoot out like arms at right angles to the main direction of the ocean, and balance each other in pairs in the two continents. The gulfs of the Indian Ocean partake of the shape of the ocean itself, which is properly only a great gulf. The important consequences resulting from these different configurations, on the ocean and on the land, will be pointed out in a future lecture.

Religious Intelligence.

CONGREGATIONAL.

MAINE—**Bath.**—The pastor of the Central church, Rev. E. Whittlesey, writes to *The Maine Evangelist*, concerning the revival in that town last year, which commenced with a daily union prayer-meeting the 15th of March:

"During the spring and summer meetings were held nearly every evening in the several churches. But little extra preaching has been employed; still, instruction has been given in the prayer-meetings. In my own meetings a question or topic has been usually proposed, and short, pertinent addresses have been mingled with relations of personal experience.

"Various means have been used to bring inquirers to act with decision. Sometimes they were required to '*rise* for prayers,' sometimes invited to remain after the public service for religious conversation, and sometimes to call at my study at an appointed hour. Each method has been blest.

"The work has been characterized by thoughtful earnestness, rather than by outward excitement. As a result of the revival up to this date, eighty-five have united with my church by profession and ten by letter. Their ages vary from twelve to eighty years, but the majority are in middle life; fifty are heads of families. Twenty-five have established family worship.

"The Winter-street Congregationalist church has been increased by the addition of sixty members by profession, and twelve by letter.

"Three hundred have been received into the three Baptist churches; 161 into the two Methodist, on probation; and 40 into the Episcopal;—making in all 669 accessions to the Evangelical churches in this city."

Lewiston Falls.—The congregation of which Rev. A. C. Adams is pastor, having resolved to erect a new meeting-house, held a public meeting last week, at which the proposed expense, $10,000, was fully made up by unconditional subscriptions, and an able committee chosen to make all the preliminary arrangements. We are very glad to record the following vote, as an important step toward a much-needed reform in New England:

"On motion of Samuel Pickard, Esq, it was unanimously voted to vest the property of the new church in the 'First Congregational church and society.' This will free the society from all the troublesome embarrassments which grow out of private ownership of pews, and leave them free to raise the annual tax upon the sittings."

Bangor Theological Seminary.—By the catalogue of this institution just published, we learn that the number of students during the past year was 43, viz.: Resident Licentiates, 3; Senior Class, 11; Middle Class, 14; Junior Class, 15.

The Faculty consists of Rev. Enoch Pond, Professor of Ecclesiastical History and Lecturer on Pastoral Duties; Rev. George Shepard, Professor of Sacred Rhetoric; Rev. Daniel Talcott Smith, Professor of Sacred Literature; Rev. Samuel Harris, Professor of Christian Theology. The course of study is comprehensive, the library is ample, containing now over 11,600 volumes selected with special reference to the benefit of theological students, but containing also most of the valuable periodical literature of the day. It is open daily, and constant additions are being made upon its shelves.

In this institution students are enabled to live for a very moderate expense for Board. The "boarding society," at the boarding-house, have been able to get along for $1 25 to $1 75 per week for each person, including washing. This is almost the only expense which students are obliged to incur.

The institution is now, we believe, in a more flourishing condition than ever before.—*Maine Evan.*

NEW HAMPSHIRE.—**Manchester.**—Rev. W. H. Fenn was ordained over the Franklin-street church and society last week. The correspondent of *The Traveller* says: "The sermon by Professor Phelps was one of the best we have ever listened to in its illustration and exhibition of the ways of God to man, and an audience is rarely held for an hour in so close attention. The Charge to the Pastor by the Rev. J M Manning of Boston, was precisely to the point and was very impressive, from the force and evident sincerity with which it was delivered. The address in giving the Right Hand of Fellowship, by the Rev. Mr. Jenkins of Lowell, was also very appropriate to the occasion. The Charge to the People, by the Rev. Mr. Dexter of the Pine street church, Boston, was such as could have been only delivered by one who had not forgotten his former pastorate over this people."

VERMONT—**Guilford.**—We understand that there is quite a religious interest in some parts of Guilford. Union meetings have been held in all the school districts in town, six or eight of them at the house of Solomon Andrews, in the southeastern portion, and there have been about fifty conversions.—*Phœnix.*

Manchester.—A letter to the editors of *The Vermont Chronicle*, Manchester, Jan 27th, says: "The Lord has visited this place by his Spirit, and about 160 persons have united with the different churches in town during the past year. Others are indulging a hope, and many are thoughtful. Christians are well united in feeling and effort, and indications are still quite hopeful."

Windham County.—A correspondent writes us that there is now enjoyed, in a few of the towns of Windham county, Vt., the presence of the Holy Ghost in his convicting power, and many sinners are inquiring, What must we do to be saved? In many of the towns, God's ministers and people are being revived, and the prospect brightens for an extensive work of grace.—*Congregationalist.*

MASSACHUSETTS—**Franklin County Association.**—With the snow almost even with the fences, and the place of meeting a dozen miles from a railroad, this body assembled at Ashfield on last Tuesday, with fewer members absent than at any meeting in a long time. *Nineteen* were present, besides two Episcopal clergymen, who added interest by their cordial participation in the services. One of them, the Rev. Mr. Reynolds, a sensible clergyman of English origin, when the desirableness of a change in the order of Sabbath services was discussed, putting the S. S. in the P M., and the second preaching service in the evening, said "much depended on the interest of the meetings in regard to their exhausting effect," and assured us "he had often preached *four times* on the Sabbath and felt his *strength renewed* like the eagle's." We could only wish we had his *constitution*. The usual exercises of devotion, essays, sermons, and discussion, were animated and refreshing. The state of religion in the churches, as reported, was on the whole decidedly encouraging.—*Franklin Dem.*

Gardner.—We learn that during the past year Rev. J. W. Healy's church in Gardner, Mass., has been visited with a work of grace. It has resulted in fifty persons being gathered into the church. The Sabbath-school has increased one hundred, and the debt on the church of three thousand dollars has been paid.—*Recorder.*

NEW YORK—**Strykersville.**—Pursuant to letters-missive, an Ecclesiastical Council representing seven Congregational churches and one Baptist, was convened at Strykersville, Wyoming co, N. Y., at 9½ o'clock A.M., Feb 8, 1859, to examine Mr. James R. Bowin, a licentiate, late of Yale Theological Seminary, now ministering to the Congregational church in said place, and, if deemed advisable, to ordain him as an evangelist.

Rev. R. M. Sandford of Griffin's Mills was chosen Moderator, and A. Woodruff Scribe. The examination was well sustained, and the council proceeded with the ordination services as follows:

Invocation and Reading the Scriptures, by Rev. L Parker of Java; Introductory Prayer, by Rev. J. C. Cunningham of Gainsville; Sermon, by Rev. E. E. Williams of Warsaw; Ordaining Prayer, by Rev. L P. Frost of Arcade; Charge to the Pastor, by Rev. R. M. Sandford; Right Hand of Fellowship, by Elder A. S. Kneeland of the Baptist church in S; Benediction, by the pastor.

A large assembly was present at the ordination; the day was delightful for the season, and the rites solemn, affecting, and impressive. The singing was excellent and appropriate. The fraternal spirit manifested by those in attendance was a happy exemplification of the principles of the Gospel, affording heartfelt satisfaction and inspiring hope in the mind of all who were privileged with the opportunity of uniting in the services of the occasion. A. W.

Franklin.—A very interesting work of grace has been enjoyed in the First Congregational church of Franklin, under the pastoral care of Rev S. P. Marvin. He has been assisted by Rev. O. Parker, who is now holding a meeting at Morrisville. The work here has been deep and radical in its results—most salutary on the church, while numbers have been converted. Bro. Parker's labors would have been a great blessing to us, had there been not a single conversion, but when we are able to look upon one hundred and fifty who have, as we trust, submitted to Christ or been reclaimed from a backslidden state, we are filled with thanksgiving and praise to that God and Savior who directed his steps hither, and so abundantly blesses his labors among us. S. P. M.

New York City.—An Ex-Parte Ecclesiastical Council was convened in this city February 15th, called by certain brethren who deemed themselves aggrieved by the action of the church of the Puritans, and consisted of pastors and delegates, as follows:

The church of the Pilgrims, Brooklyn, N. Y. The Rev. R. S. Storrs, D D, Pastor; Brother R P. Buck, Delegate.

The Clinton-avenue church, Brooklyn, N. Y. The Rev. W. J. Buckington, D.D, Pastor; Brother A. S Barnes, Delegate.

The South Congregational church, Brooklyn, N Y. The Rev. R. W. Clark, D.D., Pastor; Brother C. P Baldwin, Delegate.

The Broadway Tabernacle church, New York. The Rev. J. P. Thompson, D D., Pastor; Brother Austin Abbott, Delegate.

The First Congregational church, Albany, N. Y. The Rev. Ray Palmer, D.D. Pastor; Brother H S McCall, Delegate.

The First Congregational church, New Haven, Ct. The Rev. L. Bacon, D D., Pastor; Brother C. S Lyman, Delegate.

The First church, Hartford, Ct. The Rev. J. Hawes, D.D., Pastor; Brother Samuel Ward, Delegate.

The Second church, Greenwich, Ct. Brother Jonas Mead, Delegate.

The First church, Westfield, Mass. The Rev. Emerson Davis, D.D., Pastor; Brother E. S Gillett, Delegate.

The Mount Vernon church, Boston. Brother Julius A. Palmer, Delegate.

The Central church, Providence, R. I. The Rev. L Swain, D D., Pastor; Brother J. Kingsbury, Delegate.

The Third church, Portland, Maine. The Rev. W. T. Dwight, D.D., Pastor; Brother Joseph Libby, Delegate.

The South church, Springfield, Mass. The Rev S. G. Buckingham, Pastor; Brother R. A. Chapman, Delegate.

The council was organized by the choice of the Rev Dr. Dwight, Moderator, and the Rev Mr. Buckingham, Scribe.

The following questions were submitted to the council:

First—Are, or are not, the applicants, by the terms of our Church Manual, and in accordance with the practice of sister churches, entitled to the full and "customary letters," and such as have been used since the foundation of the church?

Second—is, or is it not, a violation of the rules of the church, of the rights of Christ as brethren, and contrary to the usage of our churches, summarily to cut us off from its "watch and care" and the privileges of membership, with objectionable letters, and without specific charges (if any) and formal trial, as is done by the resolutions above referred to?

It was *Voted*, "That Dr. Noah Porter, Jr. be allowed to appear and present the case of the brethren calling this council."

It was also *Resolved*, "That a committee of three be appointed to notify the church of the Puritans that this council is now in session, and to invite said church to accept this as a mutual council for the consideration of the matters presented in the letter-missive by which we have convened." Also

Resolved, "That in case this invitation be declined, the church be invited to appear before the council, by a committee, to present their statement of the matters submitted to us."

In response to this invitation, a committee from the church of the Puritans soon appeared before the council, consisting of Bros. W C Gilman, Dexter Fairbank, Rev. C J. Warren, and Benjamin Phelps, clerk of the church.

Dr. Porter, in behalf of the brethren calling the council, then proceeded to read a printed statement of their case, as submitted to its consideration, and to make explanations of the same; after which, different members of the committee of the church of the Puritans also made statements and explanations of the action of the church in the matter.

The council then adjourned till Wednesday morning at 9 o'clock.

The council assembled Wednesday morning at the time appointed. The committee of the church of the Puritans submitted a paper, which was read by one of their number, in which they declined to accept the council as mutual, but offered to explain and justify the action of the church, which they proceeded to do.

The records of the church were also submitted for the same purpose, and read by the clerk of the church, as a part of the history of the case. Different members of that committee were also heard upon the subject.

D

At the same time, it is proper for us to declare that the principles of Congregational church-order, which are nothing else than the principles of common sense and common justice, guided by the light of the New Testament, afford a remedy to brethren who are wronged by any erroneous proceeding on the part of a majority of a particular church. We, therefore, as representing other churches of the Congregational order, declare that the brethren at whose invitation we are assembled, to wit: O. E. Wood, E. M. Kingsley, R. N. Havens, J. K. Johnson, E. C. Wilcox, Henry A. Hurlbut, Jared Linsley, M.D., Albert Cheesbro, L. N. Cowley, Richard Brown, A. T. Dwight, F. E. Mather, E. J. Owen, William Way, Stephen Paul, J. Walter Camp, S. Conover, Jr., Samuel Churchill, E. M. Morgan, Elisha Peck, W. B. Isham, and W. S. Thomson, ought to be recognized as members of the church of the Puritans, in good and regular standing till they shall have been received to membership in other churches; that the censure implied against them in the act by which the church declared them out of its watch and care, being out of the due course of discipline, is without warrant, and therefore without validity; and we commend them accordingly to any churches of Christ to which they may severally apply for the privileges of communion and membership.

The above was *adopted unanimously as the deliberate and formal result* to which the council came in regard to the matters submitted to them.

It was also voted, 'That the Moderator and Scribe of this council be instructed to issue letters of recommendation, in conformity with the above result, to such of the persons who have called us together, as may now or hereafter apply for them."

W. T. DWIGHT, Moderator.

S. G. BUCKINGHAM Scribe.

New York, February 17, 1859.

The Evening Post of Friday thus comments upon the conclusion of this *Ex-Parte* Council:

THE CONGREGATIONAL COUNCIL.

The *ex-parte* Congregational Council called by those members of Dr. Cheever's church who desired to be dismissed from that church in the usual form, has given as the conclusion of its deliberations that members of a Congregational church regarded as disorderly must be either disciplined, or, if their conduct be not made the subject of discipline, be dismissed, upon their request with letters in the usual form. It is worthy of note that Dr. Cheever himself, together with a minority of the remaining portion of the church, took the same ground, in a protest drawn up by them against the dismissal of the members with letters regarded by some as regular and clean. In regard to that point, we infer that there is no disagreement of opinion between Dr. Cheever and the members of the Council.

Whether the members who asked for a dismissal had done anything to make them proper subjects of discipline, was a question which did not come before the Council, and which, therefore, they did not undertake to decide. But inasmuch as the members who were dissatisfied with the tenor of their letters of dismissal had not been made the subjects of discipline, the Council supplied the deficiency in the form of these letters, by giving them, on their own authority, a full recommendation to other Congregational churches.

This proceeding takes away the subject of contention from between the parties. The withdrawing members have expressed their entire satisfaction with it. Dr. Cheever himself has no reason to complain of it, inasmuch as it has for its basis a complaint taken by him in the course of the controversy, and the majority of his church, finding their shortcomings supplied by the care of the Council, have no occasion for any further proceedings.

MICHIGAN —**Newaygo**.—The new Congregational church in this flourishing village, of which the Rev. Mr Lucas is pastor, was dedicated last evening. Much interest was manifested on the occasion. The dedicatory sermon by the Rev. S. S. N. Greeley of Grand Rapids was highly eloquent and appropriate. His text was from Ezra vi. 16. For upwards of an hour the reverend speaker had the almost breathless attention of a large and intelligent audience. Our worthy pastor assisted in the exercises. Much credit is due to those citizens through whose Christian liberality our neat and commodious edifice was erected. Mr. Greeley, during his brief stay in our place, also favored us with two other powerful sermons.—*Eagle.*

ILLINOIS—**Chicago Theological Seminary.**—The first annual catalogue of this institution contains the names of three regular professors, besides five lecturers; of five members of the senior and twenty-three members of the junior class. Total twenty eight. No middle class has been organized this year. Nine of these students are in the special course. Sixteen of them are regular graduates of colleges. Few theological seminaries have been more apparently prosperous in their commencement.—*Cong. Herald.*

WISCONSIN—**Painful Accident to a Missionary.**—Rev. J. W. Donaldson, who has been indefatigably laboring among the lumbermen of the west shore of Green Bay, having yielded to the solicitations of friends at Oconto to remove his family from Menekaune to Oconto, started to transport some of his household goods on Saturday, Jan 22d. The recent rains having covered the ice of the Bay and frozen suddenly, the whole expanse was as smooth as glass. A small horse could take, with perfect ease, a great load on such a surface. Such a horse, famed for his speed, was Mr. D.'s. The wind on that day was resistless on the ice. A gust struck the horse and load and carried them off; the horse being entirely unable to hold the load against the wind, nothing could stop them until they reached a crack in the ice, into which the horse fell and was drowned. But not until Mr. Donaldson had exerted himself to the utmost extent to save his favorite animal; and the sad consequence of this kindness was that both his hands, one foot, and his face were frozen. Mr. Donaldson's exposures traveling between his preaching points on the Bay have been often severe, and the speed of his pony has greatly mitigated his sufferings hitherto. Added now to his bodily pains, he feels that he has lost a friend. —*Cong. Herald.*

IOWA—**New Hampton**.—A few brethren united in forming a church here last winter, and we have been laboring at our posts, with occasional preaching, during the year. God has again blessed us by reviving his work among us, and we expect soon an addition to our church equal to the original number. We greatly need ministerial labor in this vicinity, and are praying that a faithful embassador of Christ will soon occupy this field for usefulness. H. G.

Irving.—A Congregational church was formed Jan. 19th, at Irving, Tama co., a village of four years old and 300 inhabitants. Rev. G. H. Woodward of Toledo and Upton of Buckingham were present, and fifteen persons united, on the basis of the creed commonly used by the churches in Hampden co., Mass. A correspondent of *The Boston Recorder* says:

"This is the sixth Congregational church that has already been planted in this part of Central Iowa, within a compass of about twenty miles, Toledo being the center. These are as yet all feeble churches, with the exception of the one at Grinnell, where Iowa College is soon to be established, on being removed from Davenport. One of them is self-denying and laboriously endeavoring to build a church-edifice. The reaction of the times is weighing heavily upon them all. They cannot be sustained and rise to strength without much sympathy and aid from the East. No two of them together can now more than half support a minister. Nor can they for a long time to come erect suitable places of worship, a work so necessary for their honorable and positive existence, without the encouragements and aid of a few hundred dollars each from abroad. But their permanency and prominence are essential to the evangelical interests of this important section of the West."

ENGLAND—**Rev. J. Baldwin Brown, B.A.**—In a very interesting and affectionate address on Sunday morning, Mr. Brown informed his congregation at Clapham that he had, after the fullest and most prayerful consideration, declined the invitation to become the co-pastor of his uncle, Dr. Raffles, at Liverpool—preferring to remain amongst the people who had been gathered together at Clayland's chapel, and who had so many claims to his continued services.—*Lond Pat.*

BAPTIST.

Peter's License.—When Peter Sinclair was in Providence, he passed a day with Dr. Wayland. Now Peter had been lecturing to the little folks of the city of Roger Williams, and the Doctor invited him to attend his lecture in the evening, which the Scotchman was, of course, very happy to do. On reaching the lecture-room of the First Baptist church, the Doctor invited him to preach. "But I cannot preach," said Peter, "I have no license." "Yes, you can preach, and I will license you at once," responded the Doctor. The preliminary services being over, the Doctor introduced his visitor to the audience, saying, "Our brother from the city of Scotland; I license him to preach this evening, and may God bless him to preach this word of the Lord.—*Christian.*" Peter addressed the people in the name of the Lord.

Maryland.—The Maryland Baptist Union, at its late session, requested its Union Association to establish in all their churches "a system by-laws to which each member shall contribute to the funds of the association at least one cent a day."

Neddick, Me.—Within a few weeks, thirty have expressed hope in Christ, and upwards of fifty have asked for the prayers of Christians. When I came to this place last fall, writes the pastor to *The Reflector*, the church was in a very low state. They had no stated preaching for upwards of a year, and no prayer-meeting had been sustained by the church. Soon, however, indications of good were apparent. Our house of worship became filled with attentive hearers—backsliders began to feel deeply and to confess their sins—the church was aroused—the voice of prayer and of humble confession was heard—and now about every member of the church is engaged in the work. The interest increases every day.

Declines.—Dr. G. B. Ide of Springfield, Massachusetts, declines the call to the Ninth street Baptist church, Cincinnati. This is marvelous. The church is strong and wealthy, pays a salary of $2,500, and was unanimous in the request of the Doctor's acceptance. A Mr Weston of Illinois has now been called, and it is supposed will accept.—*West. Chr. Adv.*

Baptism of Christ.—The Baptists of Liverpool encourage art. They have just awarded a prize of $5,000 to the artist John Wood for his picture of the "Baptism of Christ."

The Missionary Union.—We see that the Missionary Union is invited to hold its coming anniversary in the First Baptist church of New York, Rev. A. K. Nott, pastor.

Young America.—The new house of worship erected by our Baptist brethren of Young America, Warren co., Ill., was dedicated to the worship of God on Sunday morning, the 16th inst. Sermon and Dedication by Rev. L. Milton Whitman of Monmouth, from 1 Chron. xxix 1: "For the place is not for man, but for the Lord God."

Chicago.—The Tabernacle church have secured for their pastor Rev. H. K. Green, formerly of Buffalo, and more recently of the Laight-street church in New York. He has spent the last three Sabbaths in this city, and his preaching has afforded very great satisfaction to the church and congregation. He brings with him the reputation of an eloquent preacher and a useful pastor. We understand that he has already entered upon stated service in his new field.—*Chr. Times.*

Pittsfield.—A correspondent writing *The Era* from this place on Monday, says: "Yesterday was an interesting day to the Baptist church in Pittsfield. Our beloved pastor, Rev. Dr. Porter, gave the Hand of Fellowship to forty six persons, forty two of whom he baptized during the past four weeks. Of those, twenty-five were heads of families and twenty-one were blooming youth. Twenty more are expecting soon to follow Christ into his church through the baptismal waters. Our pastor stated that the church now numbered 509 members. During his eight years' ministry with us he had given the Hand of Fellowship to 407 persons, 267 he had baptized, and 140 were received by letter. The church now contains 294 persons more than it did when he was settled with us. The good work is still progressing."

METHODIST.

Troy University.—Rev. Alexander McWhorter, widely known as the author of "Yalveh Christ," has been appointed Professor of Metaphysics and English Literature in the Troy University.

Preaching vs. Playing.—Mr Charles Weeks, the converted actor, who recently returned to the stage and played a short engagement at Troy, and has other offers, has written a letter to the editor of *The Syracuse Standard*, in which he says that if any one will give him a situation whereby he can by labor earn sufficient to clothe and educate two little children and assist his mother, he will not go on the stage again. He made money during his week's engagement at the Troy theater, half as much as he received altogether from churches since February last, one year ago.

Methodism in Ireland.—The correspondent of *The Christian Intelligencer*, on the subject of Protestantism in Ireland, thus speaks of the Methodists: 'The Irish Methodist conference has long operated with wonderful success among the most Papistical portions of the community. Wesleyan itinerants have been set apart entirely for progressive action, with a view to Protestantize Popish Ireland; and in this moral campaign their victories have been, particularly during the past two or three years, neither few nor small. The success had been so encouraging, that the expenditure and the agents are to be largely augmented.

German Experience.—Dr. Adam Miller, says *The Western Advocate*, has been in our city for some two weeks past, arranging for the publication of a new volume, to be entitled "The German Preachers' Experience." The work will be a duodecimo of 460 pages, and will contain the experience of some fifty or sixty German Methodist preachers in the United States. It will be from the press some time in January, and we take occasion beforehand to say of it that it will be a *rare* book.

The Ecclesiastical Market.—A writer in *The Advocate and Journal* says:

"The restlessness on the part of the majority of ministers and appointments portends considerable disturbance in the appointing department, and one of two things should inevitably follow: either the uniform custom of churches negotiating with ministers—which, by the way, would not be unpleasant to the writer—or a return to the law of the church, and ministers and churches universally leave the matter to a third party. I am aware that serious reasons may be urged against free trade; but inasmuch as bishops and presiding elders yield when the appointees and appointments are of a certain grade, it is Christian, Methodistic, and American to oppose any such aristocracy."

If matters go on as the promise now is, we suppose we shall be compelled to get up a "Church Market Report" weekly, for the benefit of such churches as are in the market to—sell. Either party, having items of this character to lay before the public, will take notice, and govern themselves accordingly.—*Pitts. Ch. Adv.*

Impossible Union.—Efforts are making to unite the Northern and Southern wings of Methodism, as before the separation, but *Zion's Herald* advises those lovers of union to try their hands first at uniting Protestantism and Roman Catholicism. It pronounces the division a great blessing, and anticipates from it soon a large church spotless from, and earnestly protesting against slavery.

PRESBYTERIAN.

White Pigeon, Mich.—The Presbytery of Goldwater, at its session at Burr Oak, Oct. 20, 1858, licensed Elder C. M. Temple to preach the Gospel. Bro. Temple has been a teacher of a flourishing school at White Pigeon, and an elder in the church there. He has been urged by the brethren at White Pigeon to become their minister. He will therefore resign his school and confine himself to the duties of the ministry.

The ministers of different evangelical denominations in Hillsdale and Branch counties have formed a fraternal association for mutual improvement. They have made out a schedule which embraces the reading of Greek and Hebrew, skeletons, essays, reviews, public preaching, etc. They are to meet once in two months, and intend to provoke one another to knowledge and hard study.

A Presbyterian church was dedicated at Somerset, Mich., Jan. 12, 1859. Sermon by Rev. H. L. Stanley of Jonesville, from Ps lxxxvii. 2. This church is under the care of Rev. O. D. W. White.—*Cor. of Cent. Herald.*

MINISTERIAL AND CHURCH REGISTER.

Ordinations.

FENN.—Rev. Wm. H Fenn was ordained pastor of the Franklin-street church in Manchester, N. H., last week. Professor Phelps preached the ordination sermon.

HEWITT.—At Groton Bank, Ct, Feb. 9th, Rev. Edgar A. Hewitt was ordained pastor of the Baptist church—the Congregational pastor uniting in the services.

SAWTELLE.—Rev. Hannibal M. Sawtelle was ordained, Feb 8th, pastor of the Baptist church in Freedom, Me. Sermon by Rev. H. A Sawtelle.

Changes.

ARMSTRONG.—Rev. J. C. Armstrong has removed from Defiance, Ohio, to Saline, Mich, where he has received a cordial welcome, and is encouraged by indications of divine favor.

ARNOLD.—Rev. A. N. Arnold, formerly missionary to Greece, has accepted a call to the pastorate of the Baptist church in Westboro', Mass.

AVERY.—Mr. Henry Avery of Sturgeon Bay was licensed to preach the Gospel by the Winnebago District Convention, at their recent meeting at Menasha.

BAKER.—Rev. Wm. M. Baker, author of the "Life and Labors of the Rev. Daniel Baker, D.D.," has resumed his pastoral charge at Austin, Texas. The Memoirs of Dr. Baker have, in the brief period since their publication, passed through three editions.

BENEDICT.—Rev. Thomas N. Benedict, rector of Grace church, Galena, has been called to the rectorship of Christ church, Ottowa.

BIGELOW.—Rev. J. F. Bigelow has resigned the pastoral charge of the Central Middleboro' Baptist church.

BOLLES.—We understand that Rev. Mr. Bolles, who has been pastor of the church formerly Dr. Clapp's, in this city, tendered on last Sabbath his resignation, which has been accepted.—*N. O Ch Adv.*

BOUTE.—Rev. J. H. C. Boute of Ohio has declined the call to [illegible] Illinois, and remains at Lancaster, Ohio.

BRADFORD.—Rev. [illegible] was dismissed from the pastoral care of the Cong. church in Grafton, Vt, on the 7th inst.

COBURN.—J. M. Coburn has resigned the pastoral charge of the Second Baptist church in Concord, having preached for them five years. During his pastorate the church have built a good house of worship, one hundred and twenty-nine have been baptized, and fifty added by letter.

COLESWORTHY.—We understand that the Baptist society in this town contemplate settling Mr. Coleworthy, who has supplied their pulpit during the absence of Mr Ames, as their pastor.—*Greenfield Dem.*

COON.—Rev. C. Coon closed his useful labors in Mount Holly, Vt., the last Sabbath in December, and entered the following week on those of a new pastorate in South Londonderry.

DICKEY.—The presbytery of Rochester, at their late meeting, licensed Messrs David Dickey and Charles Burdick to preach the Gospel, as probationers for the ministry—the former long favorably known as Bethel Agent, and as a faithful office bearer in Dr. Shaw's church—the latter a recent graduate from the Rochester Theological Seminary.

DOVER.—The Belknap church in Dover, N. H., Rev. Mr Parson's, have secured an eligible site for their new church, which they now hope to erect at no distant day.

DUNBAR.—Rev. Albert Dunbar has resigned the pastoral care of the Baptist church in Alfred, Me.

FIELD.—Rev. G. C. Field, who has officiated for the rector of St. Andrew's church, West Philadelphia, has accepted a call to the rectorship of St. John's church, Bellefonte.

FREEMAN.—The Rev. A. L. Freeman of Camillus, N. Y, has accepted the unanimous call of the Baptist church in Ann Arbor, Mich.

GREENWOOD.—Rev. Charles Greenwood was dismissed from his pastoral charge of the First Congregational church in Westmoreland on the 27th of January.

HALL.—Rev. K. S. Hall has resigned the pastoral charge of the Baptist church at Lake Village and received a call to that of the Second Baptist church in Manchester.

HYDE.—Rev. J. C. Hyde of Hastings, Min., has resigned his charge. Under his labors the church, by God's blessing, commencing with few names, has increased to prosperity.

JOHNSON.—Rev. R. P. Johnson has resigned the charge of Merchant's Hope church, Prince George, and has accepted a call to his native state, Pinesville, S. C.

JOHNSON.—Rev. W. D. H. Johnson has resigned the pastoral care of the Baptist church in Greenville, Bond co., Ill., and accepted, temporarily, the agency for Almira College.

JOHNSTON.—Rev. James T. Johnston, rector of St. Paul's church, Alexandria, has resigned the charge of his church. We are sorry to mention that the cause is bad health.

KENNY.—Rev. I E. Kenny has resigned the pastoral care of the Tabernacle Baptist church in Chicago.

KUCHER.—Rev. Mr Kuoher has taken charge of the German Lutheran church in Harrisburg, Pa.

LAW.—The Rev. E. B Law, recently of Hampton Falls, N. H, has accepted the call of the Baptist church at Durhamville, Oneida co, N. Y.

MCLEAN.—Mr. James McLean of Detroit, Mich., and a member of the Senior Class in Andover Theological Seminary, has received and accepted a unanimous call to become pastor of the First Congregational church of Thomaston, Maine.

MCLEOD.—Rev Hugh McLeod has accepted a call from the Congregational church in Brentwood, N. H.

MEESEN.—Rev. John Meesen is to close his labors with the church in Burlington, N. J., April 1st.

MILLS.—From a regard to the pressing interests and claims of the cause of education for the ministry, Rev. Thornton A. Mills has been compelled to decline the pastoral call extended to him by the Third-street church in Dayton.—*Cent. Herald*

MONTAGUE.—Rev. Mr. Tandy, recently of Colebrook, is laboring with a new interest here, with cheering prospects of success.

NEWMAN.—Rev. Robert Newman has accepted a call to the Second German Lutheran church of Pittsburg, Pa.

PRAY.—Rev. E. W. Pray, late of this city, has entered upon the labors of a new pastorate in Buckfield, Me.—*Era.*

RICHARDSON.—Rev. J. Richardson, for seventeen years the beloved pastor of the Baptist church at South Berwick, has closed his labors with that people.

ROGERS.—Rev. Stephen Rogers has resigned his charge as pastor of the Congregational church in Northfield, Ct, and accepted a call from the church in Wolcott, Ct.

SANDYSFIELD.—We learn that Rev. Mr. Fitz has been laboring for three weeks past with this feeble church. An interesting revival is in progress.

SHAWMUT.—The Shawmut Orthodox church in Boston have voted to sell their house and unite with others in building a large church at the south end of the city.

SINCLAIR.—On the 13th of January, the Presbytery of Fayetteville installed Rev. John C. Sinclair pastor of the church of Galatia.

SOUTH YARMOUTH.—This nearly extinct church is reviving. They have engaged Rev. S. Coombs to labor with them for the next year.

SPALTER.—Rev. A. Decatur Spalter has removed from Keene, N. H, and is officiating at Wilkinsonville, Mass.

STEELE.—Rev. W. N. Steele has removed from Romney to Covington, Ind., and taken charge of the church in the latter place.

STINE.—VACANCY.—Rev. J. S. Stine has reformed the Clearfield charge, and desires us to call the attention of brethren to this pastorate. The charge consists of four congregations; they give a salary of four hundred dollars and a parsonage.—*Luth Obs.*

THOMPSON.—Rev. I. M Thompson having resigned the pastorship of the Baptist church at Buxton Center, Me., has accepted a call to become pastor of the Baptist church in Alfred, Me.

TODD.—The Rev. J. C. Todd has accepted a call to Polo, and entered upon his duties. Services are at present held in Union Hall, but it is intended by the Vestry to take immediate steps toward the erection of a church-edifice on a lot given for that purpose.

TOLAND.—Rev. W. B. Toland has resigned the pastoral care of the Baptist church, Stepney, Stepney Depot, Ct.

TUTTLE.—The Rev. E. B. Tuttle of Belvidere has sent in his resignation, to take effect at Easter.

VALENTINE.—Rev. Milton Valentine has accepted a call from St. Matthew's Lutheran church of Reading, to fill the vacancy occasioned by Rev. J. A. Brown, who has accepted a professorship in Newberry Theological Seminary, S. C.—*Luth. Obs.*

WARDNER.—Rev. C. Wardner has resigned the charge of the church in Perry from the 1st of April next.

WESTON.—Rev. Mr. Weston of Illinois has been invited to become pastor of the Ninth-street Baptist church in this city.

WIGHTMAN.—Rev. Dr. Wm M. Wightman of Wofford College, S. C, has resolved to accept the call tendered him to the Presidency of the Southern University at Greensboro', Alabama.

WHEELER.—Rev. F. R. Wheeler of Saco has received a unanimous call to the pastorate of the Presbyterian church in the city of Poughkeepsie on the Hudson.

Literary Record.

BOOKS RECEIVED.

Buckland.—"Curiosities of Natural History." By Francis T. Buckland, M.A., Student of Christ church, Oxford. From the 4th London Edition. 12mo, pp. 423. Published by Rudd & Carleton, 130 Grand street, Brooks' Building, corner of Broadway. Late of 310 Broadway.

Novel.—"Ethel's Love-Life; a Novel." By Margaret J. M. Sweat. 12mo, pp. 232. Same publishers.

Pay Up.—"The Ways and Means of Payment; a Full Analysis of the Credit System, with its Various Modes of Adjustment." By Stephen Colwell of Philadelphia. 8vo, pp. 644. Published by J. B. Lippincott & Co, Philadelphia.

Payson.—"Memoir, Select Thoughts, and Sermons of the late Edward Payson, D.D., pastor of the Second church in Portland." Compiled by the late Rev. Asa Cummings, D.D., Editor of *The Christian Mirror*. Three volumes 8vo, pp. 606, 608, and 608, with portrait. Published by W. S. & A. Martien, Philadelphia; and sold by Robert Carter & Brothers, New York.

L. L. O. E.—"Precepts and Practice; or, Stories illustrating the Proverbs." By A. L. O. E., authoress of "Claremont Tales," etc. 18mo, pp. 280. Published by Robert Carter & Brothers, 530 Broadway.

Cheever.—"Right of the Bible in our Common Schools." By George B. Cheever, D.D. 12mo, pp. 303. Same publishers.

Sullivan.—"Life of James Sullivan, with Selections from his Writings." By Thomas C. Amory. 2 vols. 8vo, pp. 414 and 424, with portrait. Published by Phillips, Sampson & Co, Boston. Sold here by Sheldon & Co.

Mexico.—"A New History of the Conquest of Mexico; in which Las Casas's Denunciations of the Popular Historians of that War are fully vindicated." By Robert Anderson Wilson, counselor-at-law, author of "Mexico and its Religion," etc. 8vo, pp. 539. Illustrated. Published by James Challen & Son, Philadelphia. Sold here by Sheldon & Co.

1857.—"Annual Obituary of Eminent Persons who have died in the United States for 1857." By Hon. Nathan Crosby of Lowell. 8vo, pp. 432, with portrait of Senator James Bell of New Hampshire. Published by Phillips, Sampson & Co, Boston.

LITERATURE, SCIENCE, AND ART.

. . . Our latest English newspapers record the death of the distinguished historian Henry Hallam. He had reached his eighty-second year. Hallam was, after Rogers, the last of that band of distinguished literary men who adorned the first half of the nineteenth century. As a historian, his style appears cold and colorless by the side of the brilliant school that has succeeded him; but he is thoroughly impartial, and his patience of research and the extent of his information will always render him a safe historical guide. Mr. Hallam had a large family, but nearly all of them were removed before him. His eldest son, a youth of brilliant promise, has had a monument (more lasting than the marble one erected to his memory) in Tennyson's "In Memoriam."

. . . The Burns Centennial was very generally and enthusiastically celebrated throughout Great Britain. We give on our sixth page the "prize poem" for the Crystal Palace festival. It was written by a lady. *The London Daily News* says "that the second poem, which narrowly escaped being first, was the work of a youth named Myers, who is not more than fifteen years old." The number of visitors to the Palace was 14,304.

. . . Dr. Bailey, the editor of *The National Era*, who has been seriously ill for some time, intends to go to Europe early in the spring.

. . . The statement that young Bartholomew, the recently arrested mail robber on the Western Railroad, was a brother of the sculptor of that name, is, we are requested to say, erroneous—there being no relationship between them.

. . . Barnum's lecture on the Art of Money-making has proved an extraordinary hit in England. All the wits and writers go to hear him, and the vast St. James' Hall, London, is crammed every time he repeats the lecture. He has declined an offer of $6,000 from a prominent London publishing house for the exclusive right to publish the lecture in Great Britain.

. . . The Massachusetts Society for the Promotion of Agriculture advocate and practice the circulation of *tracts* for the benefit of farmers.

. . . The action brought to try the right of the Garrick Club to expel Mr. Edmund Yates will be tried at the sittings after the term, before Lord Campbell and a special jury. The matter excites much interest in literary and other circles, and various witnesses, including Mr. Charles Dickens, will be examined. Mr. Edwin James, Q. C., will conduct the case for the plaintiff; the Attorney-General will represent the defendant, who is the secretary of the Garrick Club.

. . . *The Tribune* says that sad accounts come from Nice concerning Alex. de Tocqueville, who is now quite blind and fast declining; his accomplished wife soothed his sickness by reading to him, but she has at last been bereft of voice, and can make herself heard no longer.

Dr. Tschudi, the well-known traveller, has just returned from his late journey to Peru, the results of which will be submitted shortly to the public.

. . . A Berlin paper records the following incident in reference to Baron Humboldt:

"The celebrated savant possessed a black parrot, presented to him years ago by the grandfather of the Princess of Prussia, Karl-August of Saxe Weimar. Baron Humboldt was very fond of the bird, and returning home the other day from a dinner-party, he was disagreeably surprised by finding the parrot sitting droopingly on his perch. 'Well, Jacob,' he said, approaching the cage, 'which of us two is likely to die first?' 'Pray, your excellency,' remarked his old valet, 'do not speak to the bird of such serious matters.' Humboldt turns away silently, taking up a book. Half an hour afterwards the bird suddenly turns round, looks at its master, and—drops down dead. At this moment poor black poll is being stuffed at the University Museum for his afflicted survivor."

. . . The Asia brought out for Canadian perusal a proclamation from her Majesty the Queen, forbidding the use in future of the special services in the Book of Common Prayer, for the three state holidays, known as the "Gunpowder Plot," "Martyrdom of Charles Ist." and "Restoration of Charles IId." These days are not henceforth to be observed as holidays.

. . . "*News from Home*" is the title of a newspaper just established in this city, designed for British readers in this country, to whom it gives a complete summary of the latest intelligence from England, Ireland, Scotland, and Wales. The first number contains an illustrated biography of Robert Burns. The paper is edited by Thomas Towndrow and Stanley Day, and published at No. 9 Spruce street in this city.

FOREIGN RELIGIOUS INTELLIGENCE.

Prepared Expressly for The Independent.

FRANCE.

The Government and the Roman Catholic Church.

A JOURNEY of the Emperor through Normandy and Bretagne, two strongly Catholic provinces of France, in August last, has served as a fit opportunity of making pompous demonstrations in favor of the Catholic Church. The Emperor, eagerly desirous of popularity, was aware of the necessity of evincing, for this purpose, a strong attachment to the national Church, especially in the Bretagne, which has always been noted for its fidelity to the cause of the Bourbons. Accordingly, the fifteenth of August, the so-called Napoleon's Day, was spent by the Emperor and Empress in observing, in a very ostensible manner, some ecclesiastical practices of their Church. The place selected for this exhibition of Imperial piety is one of the oldest and most frequented pilgrims' churches of the Bretagne. Several chests of rich ministerial garments, a gift of the Emperor, had arrived before, and the necessary funds for erecting a new church were promised by him. In a public address the Emperor emphatically remarked that France must always preserve its Catholic character, and to the Bishop of Rennes he promised to pray the Pope for elevating Rennes to the rank of an archbishopric. Favors like these had, at least partly, the desired effect. The clergy assembled in extraordinary number to pay homage to the patron of the church. In Rennes, for instance, the Bishop was surrounded with fifteen hundred priests when he received the Emperor at the entrance of the church. Also large crowds of the peasantry seem to have given him a warm reception, and *The Univers* thinks that by the pilgrimage of Louis Napoleon to St. Anne d'Auray "France will rise one degree higher among the Catholic nations; that the hopes of all the faithful will more and more turn toward France; and that the Emperor has performed a deed and spoken words which will be of greater influence than the gain of a battle."

The impression made by such pageants on a large portion of the clergy and the lower classes of the people, was not effaced by the lawsuit instituted by the Government against Montalembert for his severe article in *The Correspondant* on the Napoleonic *regime*. For the Ultramontane party has long ceased to regard Montalembert as the eloquent champion of the Church, and the noble Count himself is so disgusted with the political subserviency of the present leaders of the Catholic party, and with the development which in late years it has taken against his wishes and efforts, that he withdraws from it more and more every year. A much greater offense the Catholic party has taken at the warlike demonstrations of Louis Napoleon against Austria, for it is the favorite dream of *The Univers* and its followers, that France and Austria are designed by Providence to reconvert by their combined influence, and if necessary by the force of arms, the whole of Europe to the Roman Catholic Church. Not less have their feelings been shocked by a report of Prince Napoleon to the Emperor on the expediency of bringing the Jewish element of Algeria into the composition of the councils, in which the Prince insists that "it is useful and opportune to manifest by an act of the Government that the equality of creeds is absolute and complete before the law of France." In compliance with this report, the Emperor has appointed four Israelites, two as members of the Council-General of Algiers, one for that of Oran, and one for Constantine. *The Univers* has denounced this spirit of toleration with great boldness, and has brought up again the accusation of the Middle Ages against the Jews, viz.: that of celebrating their Passover with the blood of a slain Christian infant or that of a priest.

Efforts to Arrest the Progress of Protestantism.

We mentioned, about a year ago, the foundation of a new Catholic association, called the Society of St. Francis de Sales, whose only object it is to counteract the efforts and successes of the Protestant missionaries amongst the Catholic population. The Society held recently its first anniversary, at Paris, when a sermon was delivered by its president, the blind Monseigneur de Segur. *The Archives du Christianisme* brings a sketch of this sermon, a fair specimen of the crusade which the Ultramontane party of France is preaching against Protestantism, fanatical to excess, and, in quoting facts, entirely regardless of their historical truth. The warfare, the orator said, was between the Lord of Creation, Jesus, his angels, saints, and Christians, his Roman Catholic Church, with its visible head, the Pope, on one side, and the first of created beings after the Holy Virgin, namely, Lucifer, the revolted archangel, his demons, hypocrites, infidels, heretics, with all his emissaries, without a visible head, on the other. The bloody persecution under the Roman emperors, the invasion of the barbarians and of Mohammed, the pride of the Christian princes, the corruption in the Church, the heresies of Luther, Calvin, and other Protestants, were the means by which Satan endeavored in turn to overthrow the Church of Jesus Christ. At present, he is especially agitating Italy, Belgium, Spain, Savoy, and France, by the invasion of Protestantism. Two months ago, the different Protestant sects met from France, America, England, Germany, Sweden, and voted five millions for the invasion of Paris.* Five millions, however, in the hands of demons will do but little, but five thousand in Catholic hands would do much. 67,200 francs have been received during the year, and all are spent. From all sides come urgent requests for schools, for books, for aiding poor priests, surrounded by infidels and heretics, obliged for lack of schools to leave their little ones in Protestant hands. The report distributed at the door speaks of the universal groaning of the poor priests against the alarming increase of heresy, and mentions where the greatest efforts have been made to counteract it. The diocese of Cambrai is especially mentioned; almost every Catholic in Douay is stated to support the association by alms. At Troyes the efforts of the enemies of the Church are declared to be almost completely paralyzed. Nimes, Strasbourg, Lyons, come next; at Ajaccio, in Corsica, the very mention of the work and its establishment sufficed to stop the Protestant propaganda. The whole of the report is an incontestable proof of the great progress which Protestantism has made in late years in France.

Suppression of Protestant Schools.

In 1852, twelve evangelical schools were closed at a time by order of the Government, in the department de la Haute Vienne. After several fruitless efforts to obtain an authorization of reopening them, a new attempt of establishing a Protestant school at Limoges was recently made by Mr. J. Touzas and his wife, who previously took care to comply with all the requisites of the law. Nevertheless, the Prefect of the department refused to give the required authorization. Mr Touzas, who had given up school in Paris, in order to devote himself to the cause of evangelical instruction in Haute Vienne, appealed to the *Conseil Departemental*, the highest authority in such matters. On Nov. 18th, he appeared personally before the Conseil to plead the cause of his school. He showed that according to the constitutions of 1830 and 1848, the opening of the school would have been perfectly legal. The closing of the twelve schools in 1852 was based on article thirteen of the new law of 1850, which says that primary instruction comprises religious and moral instruction, to which the *Conseil Academique* gave the interpretation that the religious instruction in primary schools must be given in conformity with that of one of the state churches. As the teachers of the twelve schools were not members of any of the state churches, they were suspended for six months. In 1853, the Minister of Public Instruction, Mr. Fortoul, was applied to for an authentic interpretation of the requisites which the law establishes for obtaining the authorization of opening a Protestant school. The Minister replied that everything concerning the Protestant worship in the department de la Haute Vienne, belonged to the jurisdiction of the Consistory of Vienne, and that if the teachers accepted the inspection and superintendence of their schools by one of the pastors of the Consistory, they had satisfied the provisions of the law. The Consistory of Vienne declared itself willing to take charge of the inspection and superintendence of the suppressed schools, but the rector of Haute Vienne refused to recognize the competence of the Consistory, and the decree of suspension was maintained. In 1856, the new Minister of Public Instruction, Mr. Rouland, was again applied to, and expressed himself in the same way as his predecessor. With his opinion the rector of the Academy of Poitiers fully concurred, who, in a letter of December, 1856, expressed the hope that now no opposition would have to be feared any longer. Nevertheless, the Prefect and the *Conseil Academique* of the department persisted in refusing the demanded authorization. Thus hundreds of children have been for six years deprived of the opportunity of receiving regular instruction. Such were the principal arguments in the discourse of Mr. Touzas, which history will record as one of the most convincing proofs of the injustice and intolerance to which the Protestants of France were exposed in the middle of the nineteenth century. Not less memorable is the decision of the *Conseil Departemental* concerning the appeal. "After a mature deliberation," say the minutes, "the Council unanimously and in virtue of art. twenty-eight of the law of March 15, 1850, confirms and maintains, IN THE INTEREST OF PUBLIC MORALITY, the opposition of the Prefect to the opening of the schools which Mr. Lagelouse-Touzas and his wife intended to open at Limoges."

* It is hardly necessary to remark that this statement is a mere invention of the fanatical orator, no such meeting having taken place.

General News.

DOMESTIC.

An Uneasy Legislature.—The Springfield correspondent of *The Chicago Tribune* says that the honors of a seat in the Illinois Legislature have grown to be exceedingly irksome to the majority of the members. They are now working for a dollar a day, and boarding themselves at $14 a week—a disproportion between wages and expenditure that will not long be endured.

The Boston Skating-Ponds.—Several skaters in Boston have been seriously hurt, through want of care; and several boys have been terribly injured by running against each other, and other carelessness, in consting. One boy died on Friday from this cause.

Soldiers on the Ice.—In Quebec, a few days ago, the 30th Regiment turned out in full force upon the St. Lawrence, and performed all the light infantry evolutions consequent on the corps acting as skirmishers thrown out to cover the advance of a brigade across the frozen surface of the river. The effect is described as very picturesque.

United in Death.—A few days since was seen in Portsmouth, Ohio, the solemn spectacle of a funeral, in which were two hearses in succession, bearing to their last resting-place the remains of a husband and wife, who, after a pilgrimage together of forty five years, had together, on the same morning, gone upon that long journey from which no traveler has yet returned. The husband was Mr. Richard Fitzgerald at the age of 87. He died in the house which his grandfather built, and in which he and his mother were born; and till the last week of his life he occupied the rooms which were his birth-place, and that of his mother. He never entered a rail car or a stage-coach in his life. By his first wife, who died about fifty years ago, he had six children, most of whom arrived at mature years, but have all been dead for the last fifteen years.

Another Bridge Across the Mississippi.—The last stone pier for the bridge across the Mississippi at St. Paul has been completed. On either side of the river channel, at a distance of two hundred and forty feet apart, stand two stone piers, rising about ninety feet high out of the water. The superstructure is fast being raised, and the whole will be completed by 1st of May, and ready for use.

Improvement in Legislative Halls.—Two excellent resolutions have been introduced into the Ohio Senate—that the desks of Senators be removed, leaving only the seats as now arranged; and that any Senator, in speaking, may address the President from his own seat, or take a position in front of the Clerk's desk, as he may choose. The plan of the French "tribune" could profitably be introduced into

THE INDEPENDENT.

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The Independent.

NEW YORK, FEBRUARY 24, 1859.

THE NEARNESS OF HEAVEN.

How little do we know of the relations of Heaven to our present sphere of being; or of the attitude which the spirit of the dying believer may hold toward that, even before this final transition from the clay to the skies which we call Death! Now and then there come experiences, passing before us in the providence of God, that make us start and almost tremble, that make us again exult and marvel, at that immediate proximity to Heaven which which they seem to manifest; as if the very gates of pearl were opened within the walls of the sick-chamber; as if those vast celestial sceneries which we are so apt to put far from us did really, unseen, environ closely and infold the world, and stretch away around the bedside of him who by faith is prepared to enter them! The impression of such scenes is most helpful and exalting. They take the sharpness of the sense of separation from the hearts of those who linger behind. They almost, rather, make us glad that our friends have been permitted to go before us into this so strange yet near glory. And they hardly can fail to lift to a higher level of thought, of feeling, of desire, of habitual purpose, of daily contemplation, the souls of those who tarry behind.

A scene of this kind which occurred not long since under our immediate observation very forcibly suggested these thoughts at the time, and is worthy of being in part at least recorded, that it may do perhaps the same office for others. A gentleman who had always, from earliest childhood, been surrounded by earnest Christian influences, at first in his father's home and afterward in his own,---and who under these influences had led a life of integrity and purity, but had *not* responded with any personal acceptance and loving faith to the claims of Christ and the offers of the Gospel, ---was led in the revivals of a year since to review his life, to search his own heart, to consider the authoritative commands of the Gospel, and at last to give himself, without doubt or reserve, to the Lord Jesus Christ. His conversion was a marked one, not for any singular circumstances attending it, but for the depth and energy of conviction, the sincerity and earnestness of feeling which it manifested, and the fixedness, and manifest practical strength, of the purpose which it involved; and the fruits of this conversion were shown at once, in his temper and character, and in his daily life.

He felt himself not only happier, but more vigorous in spirit, more serenely at peace, than he ever had been; rich in a new knowledge, an ampler love, a more beautiful gladness, than he had conceived; related anew to God, to man, to Christ and the Church, to the Present and the Future. Duty was thenceforth to him a delight; prayer an ever-welcome solace and pleasure; the study of the Scriptures an inspiring privilege; converse with Christian friends a joy. Efforts to do good to others, as he could, became familiar with him. He saw as never before the significance, the solemnity, the vast relations, the immeasurable issues, of this so brief and changeful life; and without being depressed by them, he was animated, instructed. Life became more precious to him; and all its opportunities, whether of communicating or of receiving spiritual good, seemed grander and lovelier.—He was recognized by all, therefore, as a changed man; while those who were nearest him, in the most intimate associations, knew best how largely the quickening and purifying influence of this Faith had penetrated his character, and had beautified and ennobled it. Life was sweet to him, and looked full of promise. To all appearance its course might run through many years.

And suddenly it was announced to him that he must die! that what had seemed a heavy cold, accompanied with slight congestion of the lungs, was a fatal disease, and would terminate speedily; that wife and infant son must be left, with sisters, brother, and absent mother; all earthly affairs be closed up promptly, and the last preparation be made for Eternity. He was not surprised, nor at all alarmed, but intimated that he had been expecting it, and was ready through God's grace to meet it. At a little before noon, on the last day of his life, he was lying passive on his bed, with a few friends not far from him, when she who watched him with the wife's intense solicitude observed that he opened suddenly his eyes, and that an unusual and very remarkable brightness, of expression and aspect, suffused his face. Immediately, he put his hand to his ear, as in the attitude of intent listening, and after a few moments of utter silence and intense gazing upward said, in the slow, almost inaudible words, which were all that remained to him: "I, hear, the, songs, of, heavenly, choirs"! Then sinking into apparent sleep he lay a few moments, but suddenly arousing again exclaimed, in the same low tones: "Where, am, I? Am, I, back, again? I, have, been, up, higher!" and a little later, to his sister: "You, cannot, understand"! And so he sank into the unconsciousness from which he never rallied, but which a few hours afterward just silently deepened into death.

Now what shall we say to such phenomena? Where there is no indication whatever of mental unsoundness, or over-excitement? Where no effects of medicine are supposable? Where the eye is sane, intelligent, calm, the pulse is regular, although faint, and the expression is sweet and mild, while yet the heavens seem opened plainly before the soul, and the very inmost jubilee of them to be shared by the heart before its departure? Is this so? Is the impression immediately, naturally, inevitably made, on those who witness and partake in such scenes, the just and true one? And are the glories of the Heavenly world close to us always, if only our eyes were purged to see them? What an influence ought to drop from them, then, on all our ways! How should their purity and gladness pervade us! How short a step, for the redeemed and immortal spirit passing upward to its rest, should Death appear!

AMERICAN THEOLOGICAL REVIEW.

We cannot remember how long it is since *The Puritan Review* was announced, as a new quarterly journal which was to be established in Boston. The story went that there was to be an adequate capital provided for the enterprise by subscriptions to an extensive joint-stock company, and that the public would thus be provided with a quarterly review pledged to propagate that particular sort of New England orthodoxy whereof the Rev. Dr. Parsons Cooke is a representative champion, and which having had as the organ of its hebdomadal utterances, first *The Puritan*, then *The Puritan Recorder*, is now propounding itself through *The Boston Recorder*. Of course *The Review* was to represent and indicate Congregationalism, Dr. Cooke and his coadjutors having been somewhat eminent in opposition to "plans of union" and the ordinary methods of special co-operation with Presbyterians. We had become quite familiar with the idea of *The Puritan Review*, and though we had never expected to sympathize with it entirely, we were prepared to give it a cordial welcome into the sphere of actual things, and were almost impatient at the long delay. Indeed it had somehow achieved for itself a place in our programme of the "good time coming"; and we are not sure that we should not have been ready to invest a trifle in the stock of the company, had we been favored with an opportunity. The investment we are sure would have been permanent. As in the case of Kansas Aid Companies and some other enterprises in which we have the privilege of being stockholders, the manifest usefulness of the concern would have been an all-sufficient dividend in place of sordid cash.

But just as we were almost certain that the long-expected *Puritan Review* was about to appear above the horizon, we were startled by a new announcement. *The Boston Recorder*, whose deliverances on the progress of this great enterprise (though not always so full as we might wish) have always been authoritative, gave notice that it had been merged as follows:

"The friends of this enterprise will doubtless be pleased to learn of a recent arrangement which has been made respecting it. While the sheets of the first number were passing through the press, we learned that there was in New York a feeling that the same occasions existed there as here in New England for a work of the kind. This discovery led to a correspondence, and finally to an arrangement by which the two interests are to be united. It has been agreed by persons in New York, that whatever amount of stock is raised here, shall be increased by an equal amount raised there. And gentlemen there have actually made that pledge.

"The work is to be published simultaneously in Boston and New York. It is to have both a New York and a Boston editor, who shall be equal in control of the work—referring matters of difference, if any arise, to the directors. As the work is to have a high theological and doctrinal character, and as that is the main purpose of its publication, it has been agreed that ecclesiastical questions, as between the Presbyterians and Congregationalists, shall not come under discussion. This, however, is no departure from our original intention, as will appear from our prospectus and constitution. The financial and executive business of the company is to be done under the present constitution and organization, with the slight modifications which the double publication requires. Rev. Joseph Tracy has been elected editor for Boston, and Rev. Dr. H. B. Smith, professor in the Union Theological Seminary in New York, has been chosen editor for New York. Great pains have been taken to balance the New York and the New England interests, so that neither shall preponderate—that we in New England may feel that our occasions are as fully met as if the New York publication did not exist; and that our friends in New York may have the same advantage. This arrangement, it is believed, has been effected, and now we are sure of having a well-sustained and powerful work. The name of *The Review* has been changed, so that the first number, which has been somewhat delayed to give time for this arrangement, will appear, not as *The Puritan Review*, but as *The American Theological Review*. It will be forthcoming in two or three weeks."

The opinion, so confidently expressed, that the friends of *The Puritan Review* enterprise "will doubtless be pleased" with this new arrangement, did not commend itself entirely to our judgment. We could not but think that if the real "friends of this enterprise" understood the actual purport and effect of the new arraagement, something at least of disappointment would mingle with their pleasure. Our opinion was, and still is, that the movers and workers of the affair in and about Boston have been "taken in and done for," by the more astute Yankees of this emporium. Where is our long hoped for *Puritan Review*? Where the ponderous quarterly which was to proceed from Boston in the stalwart might and in the bland and overcoming courteousness of its renowned projector? "Gone, glimmering in the light of things that were!" Gone—submerged—gone under—its very name effaced from the historic page so long prepared for it. Some may console themselves with the thought,

> "So sinks the day-star in the ocean bed
> And yet anon repairs his drooping head,
> And tricks his beams, and with new-spangled ore
> Flames in the forehead of the morning sky";—

but no,—*The Puritan Review* which we expected so long with hope deferred, and in which we were beginning to be deeply interested, is at last denied for ever to our longing sight.

"*The American Theological Review*," which was announced as forthcoming instead of "*The Puritan Review*," has come forth, and we have seen it. We have already intimated that the opinion which we could not but form when we saw the announcement, remains unchanged. Number I is indeed of Boston manufacture, and written for the most part in Massachusetts. It is in reality *The Puritan Review* No. I., with the title suppressed; but the title-page printed on the cover and the preliminary "Notice" give ample assurance that this is not a specimen of the numbers that are to follow, and that the original and genuine *Puritan Review*, though not quite stillborn, has already breathed its last in the process of coming into the world. *The American Theological Review* announces itself as "edited by Rev. H. B. Smith, D.D., Professor in the Union Theological Seminary, in New York, and Rev. Joseph Tracy of Boston," while the "Notice," printed on a fly-leaf, informs the public apologetically that "the present number of this Review was prepared by a committee of the company that owns it, and before the appointment of the Editors who are to conduct it in future." The "present number," therefore, is a specimen of what *The Puritan Review* might have been if it had not died in being born, and not at all a specimen of what *The American Theological Review* will be.

It is somewhat significant that, on the title-page, the New York editor, Rev. Professor Smith, is placed before the Boston editor, Rev. Joseph Tracy. Mr. Tracy is by some years the senior of the two; he has a high standing in New England as an author and an editor, and his official duties are certainly not more arduous or engrossing than those of the Professor of Dogmatic Theology in the Union Seminary. Prof. Smith seems to be recognized, intentionally or otherwise, as editor in chief with an assistant at Boston. This is in accordance with what we have heard from other sources, to wit, that *The Review* is henceforth to be printed, not in Boston, but in this city. Doubtless such articles as Mr. Tracy may see fit to send from Boston, having prepared them for the press, will be published in *The Review*, till the inconvenience of the present arrangement shall have become evident to all the parties. But still less can it be doubted, save by the most inexperienced in such matters, that from and after the publication of Number II., the characteristic thing in *The American Theological Review* will be, not the incidental circumstance that the name of a Boston firm (Moore, Monroe & Co.) is printed on the cover, but the material fact that it is printed in New York and published by Ivison & Phinney.

The destiny, then, of the new quarterly, which has been hatched like a cuckoo in the nest of quite another sort of bird, is already revealed. What *The Bibliotheca Sacra* is to Andover, what *The Princeton Review* is to the Seminary at Princeton, that *The American Theological Review* is to be to the Union Theological Seminary in New York. This we apprehend will turn out to be the solution of what seems mysterious to *The Presbyter*, an Old-School Presbyterian journal published at Cincinnati. *The Presbyter* says:

"We cannot understand why the Rev. Dr. Smith of Union Theological Seminary is to be associated with Congregationalists of *The Puritan Recorder* stripe in editing a new theological quarterly. If Dr. Smith is a Presbyterian in principle, as the position he holds, being Professor in the Union Theological Seminary of our New-School brethren in the city of New York, would indicate, why is it that his energies are not devoted to *The Presbyterian Review* of Philadelphia, the only work of the kind in his denomination and one that greatly needs help? Is the New York Union Seminary opposed to denominationalizing in its own church, or can it not indorse the theology of its Philadelphia brethren? We would have been less surprised if Dr. Smith had formed a coalition with the New Brunswick or Mercersburg Reviewers. What is the matter?"

We have only to add that the quality of this "Number I." is such that we regret the change which took place while the sheets were passing through the press. The articles on the "Importance of Gospel Truth,"—"The Condition of the Jewish Mind relative to the Scriptures of the Old and New Testament,"—and "The Atonement as related to Sin and to a Divine Lawgiver,"—are favorable specimens of what would have been the better side of *The Puritan Review*. The article entitled "Theology; its idea, sources, uses," is understood to be the inaugural discourse pronounced by Prof. Vermilye of the East Windsor Seminary. Regarding it in this light, we are happy to recognize in its author the worthy successor of the late Dr. Tyler. We think he will not be found renouncing the old New England orthodoxy which was held and defended by his predecessor.

THE EX-PARTE COUNCIL IN NEW YORK.

We lay before our readers to-day the "Result" of the late *Ex-parte* Council called by certain brethren who consider themselves aggrieved by the action of the church of the Puritans in this city. The conspicuousness of that church, as of a city set upon a hill, and the celebrity of its earnest and eminently gifted pastor, have given an unfortunate notoriety to the difficulties which have arisen in it, and which culminated, a few months ago, in something like an act of excision on the part of the majority. It is therefore important that the readers of the Result of Council, (which will be found in another column) take pains to observe what are, and what are not, the questions on which the council was convened, and on which it has pronounced an opinion.

Let it be observed then that the council had nothing to do with any controversy to which Dr. Cheever was, or is, a party. The questions before the council related only to certain doings of the church, in which doings, (as the public is now informed through Dr. Cheever's *protest* published in *The N. Y. Times* of Thursday last) the pastor did not concur. None but a *mutual* council, constituted and empowered for the purpose—none but a council before which both parties would concur in presenting the whole case—could investigate, with any hope of doing good or of arriving at a just decision, the origin and progress of the difficulties in that church. Very properly, therefore, the *ex-parte* council was not invited to give any opinion on the difficulties which existed prior to the application of the minority for letters of dismission and commendation to other churches, which was in April last. Fortunately there was, and is, no controversy about the material facts in the case on which the council was to judge. At the date referred to, the applicants were, unquestionably, "in regular standing" as members of that church. No charges had been preferred against them. No process of discipline had been commenced with any of them. The first question then was, *Were those brethren entitled to the customary letters of commendation to other churches?*

On that question, no person who has any notion whatever of those ecclesiastical principles which the Congregational churches find prescribed in the New Testament, can dissent intelligently from the judgment of the council. In Congregational churches, there are no degrees of "regular standing." If a member removing from one church to another is not worthy to receive the customary letter of commendation, any member of the church that thinks so should object to his dismission, and after the first and second steps of private admonition, should take the responsibility of making a regular complaint to the church. An implication of censure in a vote and certificate of dismission, when there has been no conviction, no trial, no complaint, and no commencement of a process, is a method of church-discipline which cannot be intelligently defended.

Two censures only are known to the Congregation church-discipline, *first*, admonition, which implies suspension of the offender from communion till the church shall have evidence of his repentance; and *secondly*, excommunication. Of course, neither of these censures can be inflicted, till the matter of fact in which the offense consists has been established, either by the acknowledgment of the offender, or by the testimony of two or three witnesses. The censure which is neither excommunication nor admonition, but is only wrapped up in a vote and certificate of dismission without commendation, is a sort of censure quite unknown to our ecclesiastical order, and equally unknown to the New Testament, which is the only charter of our churches.

Another question on which the judgment of the council was requested, arose out of a later transaction. The brethren who had received certificates of dismission without commendation, returned them to the church of which, by the very terms of the certificates, they were members in regular standing, and were to continue members till received into other churches. But instead of reconsidering and rectifying the irregularity complained of, the church proceeded to exclude those brethren by a vote declaring that they were "deemed no longer members" of that church "or in any way subject to its watch and care."

At the same time the church, as appeared from its records read before the council, declined to institute a formal process of discipline against these brethren, but proffered them a second letter of dismission, which was less satisfactory to the applicants than that which they had returned.

The second question submitted to the council, was, *Were those brethren rightfully excluded by that unusual proceeding?*

We cannot doubt that the decision of the council on this question, as on the other, will be universally ratified by the approbation of Congregational pastors and churches. There is indeed a usage, and a good one, by which, when a member, otherwise undeserving of censure, disowns the church by connecting himself with some other body of Christians (Episcopalian, for example, or Baptist) and refusing to ask for the customary dismission, the church is permitted to declare itself absolved from its relation to him, and so to "withdraw its watch and care." It is also a custom with many churches to expunge from the catalogue of members the names of those who, after long absence in parts unknown, have neglected to apply for letters of dismission or to explain the reasons of their neglect. But neither of these usages bears any resemblance to the proceeding on which the council was desired to pronounce an opinion. In this case the brethren were *asking* for regular letters of dismission and commendation; and the refusal of such letters was coupled not with the commencement of a regular process of discipline but with [a summary vote of exclusion] a vote declaring them no longer under the watch and care of the church.

The relief granted by the council is not such as might be granted by a classical presbytery or a synod on an appeal from the judgment of a church-session. It does not *directly* restore to the aggrieved brethren their recognized standing in the church of the Puritans. It only pronounces, in respect to each of those brethren, an *opinion* which will take effect when ratified by some church. The opinion of the council pronouncing the implied censure which the church of the Puritans has inflicted, irregular and invalid, will serve instead of a letter of recommendation to any church that may choose to accept it. Or if those brethren shall judge that it will be for their edification and for the advancement of the common cause to unite in a distinct church and to organize a new parish or ecclesiastical society, the result of the council will be their warrant for expecting that other churches will give them "the right hand of fellowship."

At the same time the way is open for the church of the Puritans to rescind, if it will, its former action in regard to these brethren, and to recognize them again as "members in regular standing," who are either to be dismissed and commended to other churches at their own request, or to be dealt with in a regular way of admonition and ultimate excommunication as offenders. Till such a course of dealing with them shall be undertaken, either with them or with some other person or persons equally implicated in the controversy, there can be no judicial investigation and no "result of council," that shall touch the origin and progress of the difficulties in that church, or shall have any bearing on the official character of the pastor.

PROFESSOR SMITH'S THEOLOGY.

We are happy to lay before our readers a statement from Prof. H. B. Smith of Union Theological Seminary, of his views upon the doctrines of sin and redemption. His Inaugural Address published in 1855 had so far mystified the public mind as to the theology taught in Union Seminary, that any approach to a clear and definite statement upon that subject is a grateful relief. The churches in New England, to be sure, have a less vital interest in this question than have the congregations of the New-School Presbyterian Church; and we should not have referred to it, but for the recent attempt to magnify this New York theology as the savior of New England from impending Rationalism. As the subject has been introduced into our columns, our readers will be glad to hear from Prof. Smith in his own words:

TO THE EDITORS OF THE INDEPENDENT:

My attention has been directed to an article in your last issue, Feb 17th, which contains the following statement: "Now the theology of the Union Seminary, as set forth from time to time in the published addresses of its professors, mystifies the idea of personal guilt and responsibility by predicating sin of an organic humanity which developed its evil and downward tendency until the appearance of Christ, and again predicating redemption of organic humanity as entered into by Christ and developed by his Spirit."

I presume you will not deny that you refer to my teachings. As your statement does injustice to both the Seminary and myself, you will, of course, not refuse to publish this communication.

1. I have never used any such phraseology as "sin of an organic humanity." As to *Original Sin*, I have simply taught the doctrine contained in the 5th chapter of the Epistle to the Romans, as interpreted in the Assembly's Catechism, and in the treatise of President Edwards. The work of Edwards, excepting its speculation on identity, I always refer to as the best exposition of the subject.

2. As to *Redemption*, I have never "predicated redemption of organic humanity as entered into by Christ and developed through his Spirit." In fact, I do not know what this means. I have never before met with precisely such a statement of a theological absurdity.

3. I hold what you term the "distinctive theology of New England" about depravity and personal guilt, and can say with you "that the depravity of the race, while universal and certain by reason of the fall of Adam, is in every individual a strictly personal guilt, for which he is directly responsible to God." For the sake of accuracy and to keep up the distinction between the depravity of the race and personal guilt, I should prefer a slight modification of the statement, viz. "that the depravity of the race . . . . *becomes* in every individual a *strictly* personal guilt."

4. I have uniformly taught *Natural Ability* and *Moral* Inability in the sense of Edwards and Smalley and Woods. To adopt again your own language, I have taught *natural ability* so as to "intensify the guilt of that perverseness of will which constitutes what the New England divines term his (the sinner's) *moral inability*, and makes him dependent upon the supernatural influences of the Holy Spirit."

Your intimation that *The Boston Recorder* has attacked the Seminary, or any of its professors, is, so far as I know, without foundation. It merely copied from *The Presbyterian* an anonymous communication, which will doubtless receive due attention.

Allow me also to express my cordial sympathy with the following sentence of your article: "This innuendo against the Orthodoxy of a Professor in a prominent Theological Seminary, published without investigation, is a fair sample of the methods to which the alarmists of New England are driven to keep up their notoriety. The fair fame, the long established integrity of ministers and professors, are blown upon by the breath of theological calumny."

HENRY B. SMITH.

Union Theological Seminary, New York,
Feb. 18, 1859.

We advise those who are curious in such matters to procure Prof. Smith's inaugural, published by John Wiley in 1855, and to read critically from p. 57 to the close. We think they will there discover how much of the idea of organic sin underlies the slight verbal alteration of our language which Prof. Smith proposes in the third head of his letter. That little word "*becomes*"—like Lord Coke's *and-so-forth*—"covereth much weighty matter."

We are not alone in this view of Dr. Smith's inaugural. It will be admitted that Dr. Hodge of Princeton is an experienced "detective" of theological diversities. In his review of this inaugural, he thus describes the new transcendental theology:

"We everywhere meet with the idea, more or less distinctly presented, that personality is the form of a universal life, in union with an organization which is the necessary condition of its manifestation. Men, therefore, are not distinct individual subsistences, but organisms in which the universal principle of intelligence and will manifests itself. It was this universal nature that sinned and became corrupt in Adam; and it was this universal nature, and not an individual human soul, that Christ took into personal union with his divine nature, and thereby healed and exalted it; and as we partake of Adam's guilt only in virtue of partaking of his polluted nature, so we partake of Christ's righteousness only in virtue of partaking of his human nature, *i. e.* of human nature as healed in him by virtue of its union with the divine." [This last statement is the "theological absurdity" which Prof. Smith says that he "has never before met with." We refer him to the Biblical Repertory for 1855, p. 700.]

After thus describing the transcendental theology, Dr. Hodge proceeds to say of Prof. Smith and his inaugural, "Unless we entirely misinterpret the indications furnished by this address and by other productions of his pen, he [Prof. Smith] has *so far adopted the new philosophy referred to above, as to necessitate very serious modifications of the Reformed theology*. The grounds for this apprehension are so diffused through the address, that they can be appreciated by those only who read the whole discourse." We had read Dr. Smith's inaugural before reading Dr. Hodge's criticism upon it, and from quite another stand-point had come to the same opinion of its general drift. If we misinterpreted Dr. Smith, we did so in common with one of the most acute and able minds in the Old-School Presbyterian Church, and with many acute and able minds in the New-School Church. Our statement of Prof. Smith's theology was based upon a fair and very general interpretation of his own programme of theological teaching. If he has not carried out his programme, if experience in his new department has taught him a better philosophy than that which bedimmed the pages of his inaugural, or if that address was altogether misunderstood, we are glad that he is now before the public in an intelligible statement.

We cannot but wonder, however, that Prof. Smith should have so long remained behind the obscurity of his inaugural; that he has not sooner developed his views in a more exact form. Three years ago, in commenting upon the Inaugural, we cited the foregoing passage from Dr. Hodge and called attention to the fact that the theology of the Union Seminary was not that of New England, but a Germanized Princetonism—the Princetonian theory of imputation molded by a transcendental philosophy. Prof. Smith then volunteered no explanation or defense of his inaugural; but now that he is brought forward as the chief editor of a Review which, forsooth, is to defend the Orthodoxy of New England from transcendental and rationalistic tendencies, the bare repetition of a criticism on his own theology made three years ago, is construed as an attack upon Union Seminary. We have made no attack upon the institution or its professors. On the contrary, we have spoken of both in terms of kindness; and have only said that a Presbyterian seminary with a theology so diverse from that of the New England divines, can hardly become the light and guide of the Orthodox Congregational churches. We appreciate the scholarship and diligence of Prof. Smith, and we wish him all success in the Church which has called him to his high post of usefulness. We only decline to accept his Theology as the bulwark of New England divinity.

One word as to Prof. Hitchcock. The charge preferred against him in *The Presbyterian* had a known and responsible signature. That charge was republished without comment on the editorial page of *The Recorder*, which thus gratuitously aided in giving it sanction and currency. Unjust as this was toward Prof. Hitchcock, it was too characteristic of the tactics of the theological alarmists in New England to pass without notice and rebuke. We trust that thinking men in New England will perceive that they need neither Princetonism, original or Germanized, nor Presbyterianism, Old or New, to preserve the faith of their fathers. There is no occasion for a new theological controversy, least of all under such auspices.

IMPORTANT ANNOUNCEMENT.

Thousands of our readers will rejoice to learn that the original and faithful American Tract Society, whose seat has hitherto been in Boston, has established in this city an office and agency with special reference to the work of the Society in the South and West. This office will give to those who disapprove the action of the Nassau-street sectional institution, an opportunity to spread the *whole* Gospel over all parts of the land. At the same time the life-members of the Nassau-street concern who disapprove the present policy, do not secede, but propose to be faithful to their trust from year to year, as the Providence of God shall direct.

Next week we shall publish entire the admirable circular of the Society whose seat is at Boston.

It has been resolved by its Executive Committee that the Society shall be formally represented in New York in the same manner as the A. B. C. F. M. and the Am. S. S. Union now are, by the establishment of an office which shall be the center of its operations for the states south and west of New England. They have accordingly opened an office in Appleton's Building, No. 348 Broadway; and have appointed Rev. ISRAEL P. WARREN, late Secretary of the American Seamen's Friend Society, to be their Secretary for New York. Communications may be addressed to him as above; and where convenient, remittances also, which will be duly acknowledged in the usual manner.

The officers of the American Tract Society (Boston) for the current year are as follows:

President—John Tappan, Esq.

Vice-Presidents—Rt. Rev. Manton Eastburn, D.D., Hon. George N. Briggs, William Ropes, Esq., Hon. Samuel Williston, Jacob Sleeper, Esq. Hon. Robert C. Winthrop.

Directors—Hon. Richard Fletcher, Rev. Ebenezer Burgess, D.D., Rev. Benjamin Tappan, D.D., Rev. Charles Walker, D.D., Hon. Ichabod Washburn, Rev. Barnes Sears, D.D.

Executive Committee—Henry Hill, Esq., Rev. Baron Stow, D.D., Rev. Edward N. Kirk, D.D., Charles D. Gould, Esq., Abner Kingman, Esq., Edward S. Rand, Esq., Rev. Andrew L. Stone.

Secretary—Rev. J. W. Alvord.

Treasurer—Nathaniel B. Kemp.

—A second letter from Judge Parsons, dated Hartford will appear next week. We shall give the Nassau-street Society a hearing within proper limits, when indorsements.

NEW ENGLAND THEOLOGY NEITHER ARMINIANISM NOR PRINCETONISM.

What is New England Theology? What are the distinctive features of that system of divinity which, with minor metaphysical differences, has been taught with singular unanimity by all the leading divines in the Congregational churches of New England—by both the Edwardses, by Hopkins, and Smalley, and Bellamy, and Dwight, and Emmons, and Woods, and Taylor, and Tyler? This theology is grounded throughout upon Calvinism. In treating of man's depravity, of his need of an atonement, of his dependence upon the Holy Spirit in regeneration, of God's sovereign and electing grace, of the perseverance of the saints, the New England theology adopts the grand outlines of the Calvinistic scheme. In minor details of that scheme, in the philosophical statement of some of these doctrines, the New England divines differ somewhat from Calvin and differ also among themselves. These differences are particularly noticeable in their treatment of the Calvinistic theory of the imputation of Adam's sin to his posterity;—which is commonly modified by New England theologians into the statement that, by the divine constitution, there was given in the fall of Adam a ground of certainty that all his posterity would be sinners;—and also, in their distinction between the *natural* capacities and powers of man as a moral *agent*, and his moral *state* or condition as a sinner, viewed with reference to his dependence upon supernatural grace for regeneration.

But there are two points which distinguish New England Theology from other types of Calvinism. With one consent the New England divines hold the *natural ability* of man to obey the commands of God in the law and in the Gospel. With one consent they teach that the atonement of Christ was made for all mankind, and not exclusively for the elect. With one consent they teach that the sinner's dependence upon the Holy Spirit for his own regeneration is not of the nature of a physical disability, but the result of a willful aversion to God and holiness. These are peculiarities common to the New England divines as distinguished from Calvinists of the Princeton type. They are Calvinists throughout and not Arminians; but they are not unreasoning adherents of the Genevan system in all its details. In particular, the New England divines hold to an *unconditional* election, *i. e.*, that God's purpose of election was not conditioned upon foresight of man's faith in Christ, but was an election *unto* faith and obedience: and this is Calvinism in opposition to Arminius, who held that the decree of election was conditioned upon foresight of man's faith. But on the other hand the New England divines hold the consistency of God's purpose of election with man's free agency and his full natural ability to repent, believe, and obey. Hence they do not believe with Arminian Methodists, in a gracious or furnished ability provided to compensate for the loss of all "natural strength" in the fall of Adam. The modified Calvinism of New England holds to a universal atonement, but it holds equally to an unconditional and particular election, and therefore its distinctions from other topics of Calvinism have nothing in common with Arminianism. We notice that some of our Methodist exchanges rejoice over the fact that *The Independent* avows its belief in a universal atonement, as if this implied an abandoning of the doctrine of particular election. Surely these brethren can never have read the younger Edwards on the Atonement.

On the other hand we are happy to assure our Methodist brethren that the Calvinism of the standard New England divines does differ from the Hyper-Calvinism of Princeton, especially upon the points of natural ability and universal atonement. *The Presbyterian* of the 19th inst. attempts to caricature our statement of the full natural ability of the sinner to repent and obey the Gospel. It says:

"If a sinner can by faith receive and apply the atonement without the Holy Spirit's direct agency, then he certainly can regenerate himself, and originate all gracious affections without supernatural aid. The one implies the other. Hence he can dispense with the agency of the Spirit entirely as a thing wholly unnecessary; for why should he be dependent on another for that which he is fully able to accomplish alone. This is the common sense of the matter, and no hair-splitting distinctions can alter the fact. We can now well believe in the truth of what has been ascribed to a certain New Haven professor, that his theory of salvation could do very well without a Holy Ghost, if the Scriptures did not seem to ascribe to him an agency in the work."

This begs the whole question, as between natural ability and moral inability. The distinction between being able to do a thing and being willing to do it, is the distinction upon which the Bible itself rests the command to repent and the guilt of not repenting.

The reference to Dr. Taylor is quite unworthy of an editor who ought to know that on this point Dr. Taylor held nothing contrary to the uniform teaching of the great divines of New England. Says Dr. Smalley, "All the inability of man to do whatever is required of him in the Gospel of Christ, or in the original law of God, consists *merely in the sinful depravity of his heart*; . . . this inability, whether called natural, or moral, or ethico-physical, as partaking of both, consists in *the mere want of a willing mind*." (Sermons, p. 417.) Says Bellamy, "As to a natural capacity, all mankind *are capable of a perfect conformity to God's law*, which requires us only to love God with all our hearts; and all our inability arises merely from the bad temper of our hearts." (Works, vol. 1, 100.) Dr. Bennet Tyler at least ought to be reputed Orthodox by *The Presbyterian*. But Dr. Tyler says, addressing a promiscuous assembly of sinners, "Do you expect at a future time to be more able to repent than you are at present? What more ability do you need? And what new power do you expect to possess? God has endued you with understanding to perceive the rule of duty, with conscience to feel obligation, and with will to choose between good and evil. Possessing these powers, you are complete moral agents, and *have all the ability to obey the commands of God, that you ever will have, or ever can have*; and if you cannot repent now, it is certain that you never can." (*National Preacher*, Vol. V., Sermon xcii.) Did Dr. Tyler know that every person in the assembly which he was addressing, was one of the elect, or was then under the special influences of the Holy Spirit? Certainly not. Yet he asserts that each person had *all* the ability to obey the commands of God, that he ever could or would have. We have said no more.

Again, speaking of depravity, he says: "We do not mean that all the powers and faculties of his soul are so impaired that he *could not* do his duty if he *would*; but we mean that he *will not* do his duty when he *can*—that in the full possession of all the powers of moral agency, and with perfect ability to comply with the terms of salvation, if he will, he *chooses* the road that leads to death, and *will not come to Christ that he might have life*." (*Nat. Preacher*, April, 1838.) The italics in this extract are Dr. Tyler's own. He asserts that the sinner can do his duty, and has *perfect* ability to comply with the terms of salvation, if he will. This is New England theology. This is the theology which we maintain in opposition to *The Presbyterian*. That journal announces its intention to drop the discussion which it recently opened upon the question of a limited atonement. Let it be remembered, then, that in commending Dr. Alexander's dis-

THEOLOGY NEITHER NOR PRINCETONISM.

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courses we called special attention to the fact that he proclaims a free salvation through Christ to all who will accept it. *The Presbyterian,* annoyed at the evidence that the leading preacher of the Old-School Presbyterians in this city had virtually rejected the dogma of a limited atonement, attempted to prove the consistency of that doctrine with a universal offer of salvation,—with what success our readers have seen. Before retreating from the discussion, we hope *The Presbyterian* will distinctly affirm whether it holds that Christ died for the elect alone and not in any respect for any others of mankind.

CONGRESSIONAL RECORD.

Senate.

Wednesday, Feb. 16th. Mr Seward's bill, additional to the act prohibiting the slave-trade, was reported by Mr. Bayard from the Judiciary committee, without amendment and without recommendation. The Diplomatic Appropriation bill was then taken up, and Mr. Clay moved to strike out the $75,000 for sending back to Africa the negroes kidnapped by the brig Echo. All the Republican members supported the appropriation, and on a vote Mr. Clay's amendment was lost, 30 voting against it, and 10 in its favor.

Thursday, Feb. 17th, the Homestead bill was taken up, after some opposition, and Mr. Seward urged a vote upon it, for the purpose of settling the policy of the Government with regard to the public lands. Mr. Hunter moved to take up the Diplomatic Appropriation bill, and the vote was 28 to 28, when the Vice-President gave his casting vote in favor of the motion of Mr. Hunter. Mr Pugh wanted to abolish all grades of Ministers except one, and fix the salary of that at $10,000 per annum, and of the Secretaries at $3,000.

Friday, Feb. 18th, a bill was reported to pay Mr. Squier, late Charge at Guatemala, $4,500 for extra services. Mr. Hunter endeavored to bring up the Diplomatic Appropriation bill, but the Senate preferred the Private Calendar, which was proceeded with for an hour. A message about Cuba and annexation was received from the President.

Saturday, Feb 19th, the resolution to hold evening sessions was repealed. Mr. Simmons moved and carried an amendment restricting the rate of exchange on Ministers' salaries to 10 per cent. For the China mission, it had been as high as 42 per cent. The vote, however, was reconsidered Mr Fessenden got in an amendment limiting Consular certificate fees on the Canada line to 50 cents, and to nothing where the value of goods is under $200 After much talk about economy the bill was passed

Tuesday, Feb 22d, some discussion was had in reference to the New York Mint, which, however, amounted to nothing.

House of Representatives.

Wednesday, Feb. 16th, the bill increasing the number of Assistant Surgeons and Pursers in the Navy was laid on the table. The Committee on Territories presented a bill providing for a temporary Government for Arizona, but made no appropriation of money. Mr. Stevens *urged* its immediate consideration. This *led to a flood of bills in regard to the present territories, including the appropriations for public buildings in Utah, Nebraska, New Mexico,* and Kansas, all of which were laid on the table.

Thursday, Feb. 17th, the House went into Committee of the Whole on the Army Appropriation bill, and Mr. Davis of Mississippi defended the Democratic party from charges of extravagance. Mr. Granger made a Free-Soil speech with particular reference to the state of New York. Mr Letcher said that the Committee on Ways and Means had reduced the appropriations just as far as they possibly could. Mr. Stanton moved to strike out $100,000 for the recruiting service.

Friday, Feb. 18th, the House went into Committee on the Army bill, the question being to strike out the appropriation for recruiting. After some debate, the amendment was rejected, as was also an amendment to preserve the military reservations from trespass. Mr Faulkner's amendment cutting off brevet pay was rejected, 42 to 80.

Saturday, Feb 19th, a resolution was adopted, declaring that all extra copies of books and documents divided equally among members, are intended for gratuitous distribution to libraries, and among the people, and that any other disposition of the same meets the unqualified disapprobation of the House.

Monday, Feb 21st, on motion of Mr. Blair of Mo., the Wells & Butterfield Express Company were authorized to carry the California Overland Mail on any route they may prefer, instead of being required, as heretofore, to run it through Arkansas and some hundreds of miles south of Salt Lake.

Tuesday, Feb. 22d, the House refused to take up the bill granting bounty lands, to privateersmen in the War of 1812—Yeas 90 (not two-thirds), Nays 77.

THE LATEST NEWS.

The friends of Professor James R Lowell, in Boston, gave him a dinner at the Parker House in that city, Monday, on the occasion of his fortieth birthday. A few months since, the friends of Professor Agassiz entertained him at a dinner, at the same place, on his arriving at his fiftieth birthday.

A Mrs Barnhardt has obtained a judgment of $4,000 against the Rensselaer and Saratoga Railroad Company, her husband having been killed on their road some months ago She claimed $5,000.

In the long-pending McMicken will case in Cincinnati, the suit of the Perrin claimants has been dismissed. A motion for appeal to the United States Supreme Court was subsequently granted.

A church for outcasts exclusively is about to be built at Cincinnati Nearly a thousand dollars were subscribed on Friday.

The colored citizens of Springfield, Mass, have sent in a complaint to the city council, that their names are not found in the jury list, and expressing a desire to serve their country by doing jury duty.

A lot of Africans, brought by the Wanderer, were recently offered for sale in Charleston, S C. The price asked was only $250 apiece, and yet the owners found no purchasers

The Republicans, it is reported from Washington, have notified the Democrats that they will resist by any parliamentary means in their power the attempt to hurry legislation on the subject of Cuba.

Rev. Dr. Hall of the 3d Presbyterian church, Rochester, lost the little finger of his left hand on Monday last. The wind caused the door of a car out of which he was getting to shut, catching his hand and inflicting the injury.

During the heavy blow on Monday, the spire of the South-street Congregational church at Pittsfield, Mass., was blown down The steeple of the Baptist church was also much shattered

Prof Mitchell, at the request of many citizens of Albany, will deliver three lectures on astronomy in that city next week.

The difficulties between the Long Dock Company and the late contractor upon the Bergen Tunnel, Mr. Mallery, have been settled amicably, and all the suits of every nature discontinued. The machinery in the Tunnel has passed into Mr. Cummings's hands, and he agrees by the 15th of December to have the road ready for the track.

Acknowledgements.

Sums received at this office for "Chloe."

Amount reported in our last issue	$13 00
J. B. Cook	2 03
W. N.	5 00
S M W	2 00
Mrs Mary E. Lyon	5 00
"A child of affliction"	1 00
A sister in Christ	1 00
Jason C Spaulding	3 00
For Chloe	1 00
"Little Virginia"	2 00
Mary Ann H Bigelow	5 00
J. C Learned	6 00
From a friend	1 00
E. J. M.	5 00
Robbie, Della, Sarah, Mother, Father	2 00
M. A.	5 00
T.	3 00
Lottie and Florence	24
Littlejohn	1 00
A thank-offering for health to labor	2 00
C M Lawrence	1 00
Unknown	87
	$66 75

NOTICES.

Public Meeting of the Sabbath Committee.—The first annual meeting of the Sabbath Committee will be held in Sabbath evening, Feb. 27th, at the Cooper Institute. Hon. James W. Beckman and other officers and members of the Committee, Rev William Adams, D.D., and other clergymen and laymen, will address the meeting. NORMAN WHITE, Cor.

RUSSELL S COOK, Sec'y.

Church of the Puritans.—The fourth discourse by Rev Dr. Cheever on the iniquity of the Traffic in Slaves, and the Denunciation and Prohibition of the Wickedness of Slavery by the laws of Moses, will be delivered in the Church of the Puritans next Sabbath evening at 7½ o'clock.

Brooklyn.—A Meeting will be held in the Summerfield Methodist Episcopal church, Washington avenue, on Monday evening, 28th inst. at 7½ o'clock, to consider the moral and religious condition of the inmates of the County Buildings, Kings county, and the duty of the Christian community in regard to providing religious instruction for them. By order of the Committee S. B. COLE, Ch'n.

MARRIED.

FISKE—FOSTER—At East Charlemont, Mass, Feb. 15th, Rev. Samuel Fiske of Maslace, Ct., to Elizabeth Leavitt Foster of Charlemont. The service was performed by Rev. Abram Foster, father of the bride, assisted by Rev Horace Janes of Worcester and Rev. W F Loomis of Shelburne Falls.

LAMBERT—HIBBARD—In Brooklyn, on Tuesday, Feb. 15th, at the residence of Rufus Crook, Esq., by the Rev. Lyman Whiting, the Hon. Edward A. Lambert of Brooklyn to Miss Hannah J. Hibbard of Piermont, N. H.

DIED.

CLARK—At Orange Springs, Florida, on the 11th inst, Mrs Mary B Clark, wife of Prof. N G Clark of the University of Vermont, and daughter of the late H. H. Reed, Esq., of Montpelier, aged 32 years and 4 months.

VANCOURT—At Courtland, near Natchez, Mississipol, on the 17th of January, Mrs Catherine Vancourt, the wife of the Rev. J B Vancourt. She was an affectionate wife and mother, and a sincere and humble Christian. She has gone to receive her reward

KINNEY—Died, at Sackett's Harbor, N. Y., of consumption, on Sunday morning, the 13th inst, James A. Kinney, Esq., of Chicago, in the 28th year of his age Obliged but a short time ago to give up all business, he returned to his mother's house, to breathe his life out peacefully beneath the same roof that sheltered his infancy; to receive the last kiss from the same lips that imprinted the first; and to be borne to the grave by those who had loved him in his childhood, admired him in the blameless purity of his youth, and honored him in the fullness of his manhood not more for his high integrity in business, than for his affectionate and lovely character as a Christian

COFFIN—In Brooklyn, on Monday, Feb. 7th, Eleanor Coffin, w fe of Lemuel Brewster, aged 57 years. She died peacefully, and *sweetly sleeps in Jesus.*

BURGESS—At Plainfield, Ct., on Friday, Feb. 18th, Charles H. Burgess, son of the late Daniel Burgess of Brooklyn, N. Y., aged 18 years 7 months and 14 days.

CASE—At Simsbury, Ct., Monday morning, Feb. 14th, Mamre Case, in the 73d year of his age.

MOREY—In Eaton, C E, on Friday, Feb. 11th, of inflammation of the brain, Frederick Slade, son of Thos. S. and H. Jane Morey aged 3 years and 11 months

WILDMAN—At Plainville, Ct, Feb. 16th, Rev. Nathan Wildman, pastor of the Baptist church in Pl. At the funeral on Friday, a very large concourse of people filled the Congregational church in that village to its utmost capacity, and listened, with profound attention, to a most impressive sermon by Rev. Dr. Turnbull of Hartford, from the text, "It is better to go to the house of mourning than to go to the house of feasting." Mr. Wildman had the confidence and love of the entire community where he labored, and tears flowed down the cheeks of many laboring men and mechanics as they stood around the body of their departed friend and minister They were no longer to enjoy the sympathy and counsel of him who so often had met them in the walks of life with words of comfort and hope. That heart, lately so lively in its sympathies with them and their families, had now ceased to beat, and that kind voice was silent in death. "Death!" said the eloquent preacher on this occasion. "What is Death? Death! No not Death to the beloved Wildman, but Life; New, Glorious, Blessed Life with Christ and the redeemed ones on the heavenly hills." R.

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REFERENCES—Messrs. Wm and Jno. O'Brien, Thos. Denny & Co., Horace Greeley & Co., Cragin & Co., Todd & Co., Converse, Todd & Co., J. & C. Berrian, Geo. F. Nesbitt & Co., Eugene Plunkett, Esq., (President Excelsior Ins Co.) John G. Storm, Esq., (President Lenox Ins Co.) L. G. Irving, Esq., (Secretary Niagara Ins. Co.) Marcus Spring, Esq., Oliver H. Loe, Esq., John H. Griscom, M D., Rev. Edwin F Hatfield, D D., Rev. Theo. L. Cuyler, John Cameron, Esq., Benj. F. Manierre, Esq., New York; Otis Allen, Esq., Albany, N. Y.; Messrs Gorham & Co., Providence, R. I. (No. 4) 529-534

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William Mulligan, Esq.	*Montreal.*
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Hon. J. F Williston.	*New London, Conn.*
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A. G. Hammond, Esq.	Philo Carpenter, Esq.
Poughkeepsie, N.Y.	
Henry L. Young, Esq.	

Other references to persons living in various cities at the East can be furnished if desired. 541-562

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P. S.—It is not intended, by adding Staple Goods to our usual stock to make a more *limited* display of Silk and Fancy Goods—on the contrary, it will be our endeavor to make the latter department, if possible, more attractive than ever before. 531tf

Douglas & Sherwood's

PATENT

TOURNURE CORSETS.

This article combines, in one garment, a CORSET OF SUPERIOR SHAPE AND FINISH, and a BUSTLE OF PERFECT MODEL, insuring free and healthful action to the lungs, and comfortable support to the spine. It has been pronounced by all who have seen it (among whom are several eminent members of the Medical Faculty) to be *the only Corset without an objection,* either artistic or physiological. No lady can well do without it.

D. & S. still manufacture their well-known

Expansion Skirt,

also the celebrated

Matinee Skirt,

which for COMFORT and ELEGANCE is unsurpassed, together with over seventy other different styles, all of which are for sale at all the principal stores in the United States and Canadas.

All articles of their manufacture

ARE STAMPED WITH THEIR TRADE-MARK. 533-536X

GROVER & BAKER'S

CELEBRATED

Family Sewing-Machines.

NEW STYLES—PRICES FROM $50 TO $125.

EXTRA CHARGE OF $5 FOR HEMMERS.

495 Broadway, New York.
18 Summer street, Boston.
730 Chestnut street, Philadelphia.
181 Baltimore st., (Carroll Building) Baltimore.
58 West Fourth street, Cincinnati.

Agencies in all the principal cities and villages in the United States.

These Machines sew from two spools, as purchased from the store, requiring no rewinding of thread; they Hem, Fell, Gather, and Stitch in a superior style, finishing each seam by their own operation, without recourse to the hand-needle, as is required by other machines. They will do better and cheaper sewing than a seamstress can, even if she works for *one cent an hour,* and are, unquestionably, the *best Machines* in the market for family sewing, on account of their simplicity, durability, ease of management, and adaptation to all varieties of family sewing—executing either heavy or fine work with equal facility, and without special adjustment.

As evidence of the unquestioned superiority of their Machines the GROVER & BAKER SEWING MACHINE COMPANY beg leave to respectfully refer to the following

TESTIMONIALS:

"Having had one of Grover & Baker's Machines in my family for nearly a year and a half, I take pleasure in commending it as every way reliable for the purpose for which it was designed—Family Sewing."—*Mrs. Joshua Leavitt, wife of Rev. Dr. Leavitt, Editor of N. Y. Independent.*

"I confess myself delighted with your Sewing-Machine, which has been in my family for many months. It has always been ready for duty, requiring no adjustment and is easily adapted to every variety of family sewing; by simply changing the spools of thread."—*Mrs. Elizabeth Strickland, wife of Rev. Dr. Strickland, Editor of N. Y Christian Advocate.*

"After trying several different good machines, I preferred yours, on account of its simplicity, and the perfect ease with which it is managed, as well as the strength and durability of the seam. After long experience, I feel competent to speak in this manner, and to confidently recommend it for every variety of family sewing."—*Mrs. E. R. Spencer, wife of the Editor of Brooklyn Star*

"I have used a GROVER & BAKER Sewing-Machine for two years, and have found it adapted to all kinds of family sewing, from *Gambric to Broadcloth.* Garments so made have been worn out without the giving way of a stitch. The Machine is easily kept in order and easily used."—*Mrs. A. B. Whipple, wife of Rev. Geo. Whipple, New York.*

"Your Sewing-Machine has been in use in my family the past two years, and the ladies request me to give you their testimonials to its perfect adaptedness, as well as labor-saving qualities in the performance of family and household sewing."—*Robert Boorman, New York.*

"For several months we have used Grover & Baker's Sewing-Machine, and have come to the conclusion that every lady who desires her sewing *beautifully and quickly* done, would be most fortunate in possessing one of these reliable and indefatigable 'iron needle-women,' whose combined qualities of *beauty, strength, and simplicity,* are invaluable."—*J. W. Morris, daughter of Hon. Geo. P. Morris, Editor of The Home Journal.*

Extract of a letter from THOS. H. CLARVIT, Esq., an American gentleman, now resident in Sydney, New South Wales, dated January 12, 1858:

"I had a tent made in Melbourne, in 1853, in which there were over three thousand yards of sewing done with one of Grover & Baker's Machines, and a *single* seam of that has outstood all the *double* seams sewed by sailors with a needle and twine."

"If Homer could be called up from his murky hades, he would sing the advent of Grover & Baker as a more benignant miracle of art than was ever Vulcan's smithy. He would denounce midnight shirt-making as 'the direful spring of woes unnumbered.'"—*Prof. North.*

"I take pleasure in saying, that the Grover & Baker Sewing-Machines have more than sustained my expectations. After trying and returning others, I have three of them in operation in my different places, and, after four years' trial, have no fault to find."—*H. Hammond, Senator of South Carolina.*

"My wife has had one of Grover & Baker's Family Sewing-Machines for some time, and I am satisfied it is one of the best labor-saving machines that has been invented. I take much pleasure in recommending it to the public."—*J. G. Harris, Governor of Tennessee.* 530tf

WHEELER & WILSON'S

SEWING-MACHINES.

PRICES GREATLY REDUCED.

Office, No. 505 Broadway, New York.

SEND FOR A CIRCULAR.

GOOD NEWS.—A reduction in the price of Sewing-Machines is announced in our advertising columns. Their utility is established beyond question, and at the present prices we see no reason why they should not be found, as they ought to be, in every household. Several varieties are manufactured, adapted to various purposes. So far as public opinion has been formed and uttered the preference is emphatically accorded to the Wheeler & Wilson machine for family use, and for manufactures in the same range of purpose and material. During the present autumn the trials have been numerous, and all the patents of any pretension have been brought fairly into competition. In every case, the Wheeler & Wilson machine has won the highest premium. We may instance the State Fairs of New York, New Jersey, Pennsylvania, Kentucky, Illinois, Wisconsin, Virginia, Michigan, Indiana Mississippi, Missouri, and California, and the Fairs in Cincinnati, Chicago, St. Louis, Baltimore, Richmond, and San Francisco. At the Fair of the St Louis Mechanical Association, the Examining Committee was composed of twenty-five Ladies of the highest social standing, who, without a dissenting voice, awarded for the Wheeler & Wilson Machine the highest and only premium, a Silver Pitcher, valued at $75. If these facts do not establish a reputation, we know not what can."—*Christian Advocate and Journal.* 524tf

BUSINESS NOTICES.

Richardson's Irish Linens,

DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE goods, should see that the articles they purchase are sealed with the full name of the firm,

Richardson, Sons & Owden,

as a guarantee of the soundness and durability of the goods.

This reunion is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, who, regardless of the injury thus inflicted alike on the American consumer and the manufacturer of the genuine goods, not only readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

J. BULLOCKE & J. B. LOCKE,
530 9teow Agents, 36 Church street, New York.

SKIRTS

For the Spring Trade.

Osborn & Vincent,

Warren St., N. Y.,

INVITE MERCHANTS GENERALLY ... EXAMINING THE

PATENT

Imperial Skirt,

MANUFACTURED EXCLUSIVELY BY THEM, AND FOR SALE BY ALL LEADING HOUSES.

JOBBERS (ONLY) SUPPLIED.

OSBORN & VINCENT.
PROPRIETORS OF THE EXTENSION SKIRT PATENT,
533-536D 92 Warren Street, N. Y.

Coal Oil and Lamps,

IN EVERY VARIETY.

ALBERT C. KUCK,

MANUFACTURER,

61 Maiden Lane, New York.

Catalogues, with prices, will be sent gratis on application. 529-541

To cure a Cough, to relieve all irritations of the throat, to prevent hoarseness, to restore a perfect soundness and health the most delicate organization of the human frame—the Lungs—use Wistar's Balsam of Wild Cherry.

Buy none unless it has the *written* signature of "*I. Butts*" on the wrapper. 533

Holloway's Pills—Fever and Ague, and all intermittents, yield to this remedy. Quinine acts as a corrosive stimulant, and when it checks the disease, revenges itself upon the bones and tendons; but this balsamic medicine renovates the whole system, enables nature to throw off the complaint, and entails no unpleasant consequences. Sold at the manufactory, No. 80 Maiden Lane, New York, and by all druggists, at 25c., 63c, and $1 per box 534

Billions are Wasted

By those who buy worthless nostrums and forget the virtues and efficacy of Mrs. M. N. Gardner's Indian Balsam of Liverwort and Hoarhound, which cures all manner of Lung Complaints and has proved invaluable. It may be found at all the Druggists. 534

TO HOUSEKEEPERS.

Those who wish to prevent their houses from being entered by burglars are invited to examine our Rotary Lock, universally conceded by those who have examined and used it, to be the best and most convenient lock ever Invented.

VALENTINE & BUTLER,
531-534 No. 337 Broadway.

Spring Trade Notice.

IMPORTANT

TO

Every Dry-Goods Merchant

IN THE UNION.

De Forest, Armstrong & Co.

Are now receiving their Spring Importations, and are exhibiting at their

SALES-ROOMS,

80 and 82 Chambers street, N. Y.,

the most extensive, elegant, varied, and complete stock of

Foreign and Domestic Goods

ever before offered for sale by them, and presenting attractions and advantages to the trade generally, and from all parts, such as are to be met with in very few places. Their extensive Stores on Chambers street, which they occupy entire, enable them to appropriate to each class of goods a separate department, and to have in fact so many distinct stocks in their Warerooms, each of which will be complete. Without specifying the articles embraced, they would name the departments, viz.:

DRESS GOODS,
SILKS,
WHITE GOODS AND LINENS,
CLOTHS AND CASSIMERES,
FLANNELS,
SHAWLS AND MANTILLAS,
HOSIERY AND GLOVES,
YANKEE NOTIONS,
DRESS TRIMMINGS,
PARASOLS,
DOMESTICS AND PRINTS.

To their Domestic and Print Department they call particular attention, embracing all the leading makes and styles, which will be sold at the very lowest rates. They have the entire production of the

Warren Prints,

A print which has done more good to the retailers through the country the last season, than perhaps any other low-price print. Their Merrimac, Cocheco, Sprague, Garner, Dunnell, and PACIFIC AMARANTH PRINTS, are of the very best selections.

CLINTON, GLASGOW, LANCASTER, AND SCOTCH GINGHAMS, in every variety.

Their

DOMESTICS

embrace the following Brands:

Wamsuttas,	Hill Manufacturing Company,	
Bate's Mills,	New York Mills,	Merrimac,
Lonsdale,	Arkwright,	Poocasset,
Naumkeag,	Patterson,	Pepperill,
White Rock,	Hebron,	Cabott,
Metamora,	Lawrence,	Atlantic.

All the well-known makes of TICKS, STRIPES, and DENIMS, such as York, Hamilton, Pemberton, etc.

Soliciting trade on liberal terms, they invite notice to their House—street and number as above. 533-544

HOSIERY

AND

Men's Furnishing Goods.

UNION ADAMS,

637 BROADWAY,

FOUR DOORS BELOW BLEECKER STREET,

Respectfully invites your attention to an extensive and superior variety of the above goods, many styles of which cannot be found elsewhere.

Importing and manufacturing largely, he is enabled to offer superior inducements to every class of buyers. 529-560X

C. C. Leigh,

CHINA AND GLASS HALL,

561 and 563 Broadway,

Between Metropolitan and St. Nicholas Hotels.

China and Glass, Plated Ware, etc. Cutlery of all kinds. Communion Sets. 512tf

W. S. & C. H. THOMSON'S

NEW SKIRTS FOR 1859.

THE INDESTRUCTIBLE

Double Extension Skirts,

With Patent Eyelet Fastening,

MADE WITHOUT SEWING.

Universally pronounced the most Perfect Skirt ever made.

THE GOSSAMER EXPANSION,

The lightest and most graceful Skirt ever produced.

THE PICCOLOMINI!

By means of clasps, this beautiful and economical garment can be taken to pieces, washed, and put together again at pleasure.

All the above have Thomson's celebrated patent Watch-Spring Bustle, and are stamped with our name and trade mark, (the crown.)

For sale by the principal retailers everywhere.

W. S. & C. H. THOMSON,

584-539 233 Broadway, New York.

The Human Hair—How many persons abuse this delicate and beautiful ornament, by burning it with alcoholic washes and plastering it with grease, which has no affinity for the skin and is not absorbed. Burnett's Cocoaine, a compound of Cocoa-nut Oil, etc., is unrivaled as a dressing for the hair is readily absorbed, and is peculiarly adapted to its various conditions, preventing its falling off, and promoting its healthy growth. See advertisement. 523tf

GREAT FAMILY MEDICINE.

HORSHAM TOWNSHIP, Montgomery co., Pa., March 17, 1858.

DR. C. M. JACKSON—DEAR SIR: As I consider your Hoofland's German Bitters as invaluable medicine, having witnessed their great curative properties in several instances in my own family, I deem it a duty I owe to my friends and the public to inform them of it in this manner:

My son was a long time afflicted with the Liver Complaint and debility of the system, for which he had the services of several physicians without avail. Finally, I procured a bottle of the Bitters, and through their use he was entirely restored to health. My daughter, sometime after exhausting symptoms of the same disease, we again resorted to the Bitters. I would state, by the way, that she had for a long time been suffering from severe Nausea, and her breath was very offensive; she also became so emaciated as to look like one in a decline. After taking one bottle of the Bitters she improved rapidly, and in one week was able to be about the house. In a short time she became entirely restored to her friends at Chestnut Hill, the Bitters, and think there is no doubt, saved her life. My wife also was very sick; she feels weak or nervous, or has had, like them. When-ever she takes one or two doses, which immediately appears out of order. Hoping this may prove of service to my friends, I am yours &c.

Yours respectfully,
CHARLES S. ROBER.

Ask for *Hoofland's German Bitters,* and take nothing else. They are prepared by Dr. C. M. JACKSON, 418 Arch street, Philadelphia, Pa., and are sold by druggists and storekeepers in every town and village in the United States, Canadas, West Indies, and South America, at 75c per bottle. 533-534E

MESSRS. DOUGLAS & SHERWOOD ARE Agents for the Patent

Free and Easy Dress Relief.

Got it at the Stores.

Bays Harper: "A novel and exceedingly useful article."—*Harpers' Magazine,* (July, 1858, page 298, beautifully Illustrated.)

"The value of this invention can hardly be overrated."—*Godey.*

It relieves the waist, shoulders, and spine from the weight and pressure of the skirts, and imparts to the dress the line of beauty.

MESSRS. UBSDELL, PEIRSON, LAKE & CO.,

New York and St. Louis,

will send it, where not found at the stores, on receipt of $1, (and size around the upper part of the hips.) A very superior style $1 50. Illustrated Circulars sent free by the

534* DRESS RELIEF CO., Providence, R. I., Successors to L. N. Leland & Son

EMPLOYMENT—$50 A MONTH.—A RESPECTABLE AGENT is wanted in every Town and County in the United States to engage in a respectable and easy business, by which the above profits may certainly be realized. Address

534* DR. O. PHELPS BROWN, No 21 Grand street, Jersey City, N. J.

SCHOOL FOR SALE.—THE TEACHER OF AN old established day-school for boys in the immediate vicinity of New York desires to sell his dwelling-house (containing school-room) to a gentleman whom he can recommend as a suitable person to succeed him. Present gross income is over $2,500. Address Box No. 2,222 New York P. O. 534

NEW

and

VERY DESIRABLE

GOODS

At R. H. MACY'S.

Will be opened

And ready for sale

On MONDAY, February 21st,

NEW LOT RICHARDSON'S LINEN.
NEW LOT RICHARDSON'S NAPKINS and TOWELS.
NEW LOT RICHARDSON'S TABLE-CLOTH.
NEW LOT RICHARDSON'S TABLE-DAMASKS.
NEW LOT QUILTS cheap.
NEW LOT CRASHES and DIAPERS, Cheap.
NEW LOT DOTTED MUSLINS
NEW LOT SWISS and BOOK MUSLINS.
NEW LOT FLANNELS, Good Styles.
NEW LOT
SHEETINGS AND SHIRTINGS.
NEW LOT
CHOICE SASH RIBBONS.
NEW LOT
CHOICE HAT RIBBONS.
NEW LOT
CHOICE DRESS TRIMMINGS AND RIBBONS.
NEW LOT
NICE QUALITY VELVET RIBBONS.
NEW LOT
NICE PATTERNS BUGLE GIMPS, Cheap.
NEW L

Family Reading.

LETTERS FROM MY BOOK-TABLE.

NO. 1.

Jeremy Taylor.

OFTEN, when I am in a comtemplative mood, I like to take some volume of Jeremy Taylor's sermons and sit down in a fire-lit nook of home, and read and muse. I never read them with cold, critical intent, but always to receive their soothing influence. I am sure you of *The Independent* know him. It seems to me one of your best traits that you select so often from those large-brained, large-hearted, and quaintly-writing old Englishmen. If you know him, you will not wonder that his books are among the favorite ones on my table. His sermons are all good; any one of them read in a modern pulpit before a congregation of cultured minds would leave a strong impression. Although you feel sure as much of them came from his heart as his head, they are always strikingly calm and reasonable. There is no chance in them for declamation and showy oratory. I have always wished to hear some earnest and quiet Englishman read them; for once, at least, I would like to have the quaint English accent added to the quaint, strong, picturesque words. I cannot help thinking that much reading of these sermons would bring a needed influence upon a great many modern sermon-writers.

I would be glad if I could induce your readers to read one sermon of Taylor's in particular. It is Sermon No. viii. in Vol. iii., as published in Wells and Lilly's edition of 1816. It is the funeral sermon of the Lady Frances, Countess of Carberry, and is preached from 2 Sam. xiv. 14:

"For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from his presence."

You immediately notice its long, stately sentences. They are not involved, however, but very clear. They are not made for sound—it is a statelier thought always following a stately thought. You notice they are mostly made of plain, strong-picturing Saxon words—although no writer is so rich with classic allusions as Jeremy Taylor. You see there is no long prologue, foreign and brought in for its sounding rhetoric. He shows at once "we must needs die" because "God hath bound the evil upon us by bands of natural and inseparable propriety." He did "suck life from a tree on earth, . . . in the best of his days was but a scion of this tree of life, by his sin was cut off from thence quickly, and his portion was for ever after among the flowers which to-day spring up and look like health and beauty, and in the evening they are sick, and at night are dead, and the oven is their grave. . . . . So now that we are reduced to the laws of our nature, *we must needs die*."

Quaintly enough he illustrates the second proposition, that "we are as water spilt on the ground, which cannot be gathered up again:"

"We are as water, weak, and of no consistence, always descending, abiding in no certain place, unless where we are detained with violence; and every little breath of wind makes us rough and tempestuous and troubles our faces; every trifling accident discomposes us, and as the face of the waters wafting in a storm so wrinkles itself that it makes upon its forehead furrows deep and hollow like a grave; so do our great and little cares and trifles first make the wrinkles of old age, and then they dig a grave for us: and there is in nature nothing so contemptible but it may meet with us in such circumstances that it may be too hard for us in our weakness; and the sting of a bee is a weapon sharp enough to pierce the finger of a child or the lip of a man, and those creatures which nature hath left without weapons, yet they are armed sufficiently to vex those parts of men which are left defenceless and obnoxious to a sun-beam, to the roughness of a sour grape, to the unevenness of a gravel-stone, to the dust of a wheel, or the unwholesome breath of a star looking awry upon a sinner."

"The unwholesome breath of a star looking awry upon a sinner." Is not this as fine as some of the finest things Shakespeare says of the influence of the stars? And through the whole you detect the reality, the tangibility, the graphic dealing with fact—which the Germans admirably call "*sensuousness*."

Throughout the sermon it is impressed that "*We must needs die*." It is the emphasis of all his sentences—it recurs like the burden-refrain of a poem, like the story-telling under-strain in the harmonies of some of the great masters of music. At some time in the sermon each one hears it in his ear. "A man in a long consumption is fallen under one of the solemnities and preparations to death." A space on he speaks to the strong and safe ones, the rejoicing ones: "The blow came from heaven in a cloud."

. . "There are sicknesses that walk in darkness, and there are exterminating angels that fly wrapt up in the curtains of immateriality and an uncommunicating nature; whom we cannot see, but we feel their force and sink under their sword, and from heaven the vail descends that wraps our heads in the fatal sentence. There is no age of man but it hath proper to itself some posterns and the outlets for death, besides those infinite and open ports out of which myriads of men and women every day pass into the dark and the land of forgetfulness."

Among the riches of his conceits and fine intuitions, you find that sweet and comforting belief in guardian angels—"angel-keepers" he poetically calls them. It is a belief that is an instinct in every poet's heart; and you cannot read the whole of this sermon and deny that Jeremy Taylor is a poet; you feel that he might have sung like that sweet singer George Herbert.

Next you are pleased by his wit, which is so true and so apposite, that it is not profane even in so solemn a sermon. You smile at his hearty thrust at physic and physicians; you feel that the paradox of medicine is a very old one. "Even from the remedies which are appointed, our dangers and our troubles are certainly increased." He affirms we help ourselves to die, and one of the things we do is to "bury our understanding in loads of meat and surfeits; and then we lie down on our beds and roar with pain and disquietness of our souls." So—

"We let our years slip through our fingers like water; and nothing is to be seen but like a shower of tears upon a spot of ground; there is a grave digged, and a solemn mourning and a great talk in the neighborhood, and when the days are finished they shall be, and they shall be remembered no more: and that is like water, too, when it is spilt *it cannot be gathered up again*."

Was there ever a more graphic and effective mingling of the familiar and solemn? And is not this as beautiful and imaginative as anything in the poets: "Their light burns awhile, and then it burns blue and faint, and men go to converse with spirits, and then they reach their taper to another"?

By means of his peculiar way of over-varied and never-tiring iteration, he makes plain and terrible this terror—that to the wicked there shall be no resurrection, "they shall pass from death to death." Their resurrection is only the "solemnities of the eternal death. . . The wicked are spilt like water, and shall never be gathered up again; no, not in the gatherings of eternity; they shall be put into vessels of wrath and set upon the flames of hell; but that is not *a gathering*, but *a scattering* from the face and presence of God."

Always—as we have said—in sympathy with the warmest and finest faiths of the heart, he does not deny to us (like certain churchmen who never allow us anything not logical) that we are something to our friends who have gone into the Silent Land. He says with emphasis "there is a relation continued still"—that "they pray for us, they recommend to God the state of all their relatives. . . Though our dead friend's affection to us is not to be estimated according to our low conceptions, yet it is not less, but much more than ever it was; it is greater in degree and of another kind."

Heartlessly and hastily as some Christians live in these latter days, how well to be reminded that "we have also some ways to express this relation . . . such as strictly performing the will of the dead, providing for, and tenderly and wisely educating their children, paying their debts, imitating their good examples, preserving their memories privately."

Now and then, over-nice eyes light upon words which recall the plain-spoken times in which these sermons were preached. Hear the quaint, old physiologist and philosopher:

"Certain it is that the body doth hinder many actions of the soul: it is an imperfect body and a diseased brain, or a violent passion, that makes fools. No man hath a foolish soul; and the reasonings of men have infinite difference and degrees by reason of the body's constitution."

In this last division of the sermon proper, he makes plain much of the holy mystery of the spiritual body. It is written with reason and reverence, and he says at the last, "Yet it will concern us only to secure our state by holy living, and leave the event to God."

I wish that all ladies, especially those high-born ladies who dwell in the sunny places of earth, might read the little sermon which comes after the sermon of the text, and that they might accept for a pattern the fair, young Lady Frances. I hardly think that women then went after the ambitions that lead so many women now. But much do I admire the fair aspirations and the many domestic sweetnesses in the disposition of this Lady Frances, Countess of Carberry. He notes of her that which he "would have exemplary to all ladies and all women. She had a love so great for her lord, so entirely given up to a dear affection, that she thought the same things and loved the same loves, and hated according to the same enmities, and breathed in his soul and lived in his presence, and languished in his absence, and all that she was or did was only for and to her dearest lord."

I do not know these two young English nobles out of this sermon, yet I often think of them as a "model couple." I delight to read of Richard, Lord Vaughn, Earl of Carberry, what his sweet-hearted wife delighted to say of him—"That he called her to her devotions, he encouraged her good inclinations, he directed her piety, he invited her with good books; and then she loved religion, which she saw was not only pleasing to God and an act or state of duty, but pleasing to her lord and an act also of affection and conjugal obedience; and what at first she loved the more forwardly for his sake, in the using of religion, left such relishes upon her spirit, that she found in it amiability enough to make her love it for its own."

How gentle a discipline for this fair, tender creature. Also this young Countess is our ideal mother. I find her a beautiful representative of home women. She is lovelier than the heroines of most stories.

In strong contrasting with this lady of light and goodness, this keen-eyed reader of human nature puts down a familiar character: "A female religion that wholly dwelt upon the face and tongue, that like a wanton and an undressed tree spends all its juice in suckers and irregular branches, in leaves and gum, and after all such goodly outsides, you should never eat an apple or be delighted with the beauties or the perfumes of a hopeful blossom." Who of us does not see such a "female religion" every Sunday?

Do not you like this tribute of her minister? "And I have sometimes thought that the eminency of her discerning faculties did reward a pious discourse, and placed it in the regions of honor and usefulness, and gathered it up from the ground, where commonly such homilies are spilt, or scattered in neglect and inconsideration." I believe that many a pastor in this time and country can say this of some fair-minded and constant Christian in his congregation, and often it is one of his dearest rewards:

"In all her religion, in all her actions of relation toward God she had a strange evenness and untroubled passage, sliding toward her ocean of God and of Infinity with a certain and silent motion. So I have seen a river, deep and smooth, passing with a still foot and a sober face, and paying to the *fiscus*, the great exchequer of the sea, the prince of all the watery bodies, a tribute large and full: and hard by it a little brook skipping and making a noise upon its unequal and neighbor bottom; and after all its talking and bragged motion, it paid to its common audit no more than the revenues of a little cloud, or a contemptible vessel. So have I sometimes compared the issues of her religion to the solemnities and famed outsides of another's piety."

She was "like a fair taper, when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to everybody but herself."

The rose was fully blown, the fruit had come to its ripeness, and fit it was this saint-like lady should be sent for home. "So it was, that the thought of death dwelt long with her, and grew from the first steps of fancy and fear, to a consent; from thence to a strange credulity, and expectation of it; and without the violence of sickness, she died as if she had done it voluntarily. . . . . God fitted her with a death so easy, so harmless, so painless."

And this poet-hearted minister also believes in the trances wherein the angels and the rays of God shine upon a holy one in the hour of death. He says: "They are infinitely far from illusions, and they shall then be understood by us when we feel them, and when our new and strange needs shall be refreshed by such unusual visitations."

ELLA.

THE BONDAGE IN EYGPT.

How strange it must have seemed to those Hebrews who thought much of God, and pondered upon his old promises to them and theirs, that he should let such long time pass, and leave them to suffer such dreadful affliction, without the least sign of interference for their help. How easy it would have been for their weak faith to utterly die, and for them to say, "There cannot be any God—or, if there be a God, he has forgotten his promise, and forsaken his chosen ones."

And yet God never loved them more; never was causing all things more really to work together for their good, never more really deserved their faith and love, than during this very period of darkness. They came out of that Egyptian bondage welded together by mutual hopes and fears, and common trials in the furnace of affliction—fitted as they never were before, never could have been, without that experience—to do, for God and man, the work which God had for them to do; which the world was waiting for at their hands. Just so it is with us. Those dark hours of trial—when everything goes wrong, and it seems as if we were forsaken of God and man—are often the period when the forces that we most need are working upon our characters, and shaping us for a usefulness and a comfort unknown and impossible without it.

The true Christian will sing in his darkest hour, in the gloom of the Egyptian night which is upon him:

"I cannot call affliction sweet,
And yet 'tis good to bear;
Affliction brings me to thy feet,
And I find comfort there."

—*Cong.*

CHEERFULNESS.—As oft as I hear the robin redbreast chant as cheerfully in September, the beginning of winter, as in March, the approach of summer, why should not we (think I) give as cheerful entertainment to the hoary, frosty hairs of our age's winter, as to the primroses of our youth's spring? Why not turn to the declining sun in adversity, as (like Persians) to the rising sun in prosperity? I am sent to the ant to learn industry; to the dove to learn innocence; to the serpent to learn wisdom; and why not to this bird to learn equanimity and patience, and to keep the same tenor of my mind's quietness, as well at the approach of calamity's winter, as of the spring of happiness. —*Warwick.*

THE BRITISH PRIZE POEM.

[THE 100th anniversary of the birth of Robert Burns was celebrated with spirit in many parts of Great Britain. The great fête at the Crystal Palace was attended by 14,000 persons. Several valuable relics and mementoes were exhibited. There was a Scottish concert, a feast, and other attractions. The important event of the occasion was the opening of the envelop containing the name of the successful competitor for the fifty-guinea prize poem. It proved to be a lady, Isa Craig, and the poem was read by Mr. Phelps, a tragedian, as follows:]

Ode on the Centenary of Burns.

We hail, this morn,
A century's noblest birth;
A poet peasant born,
Who more of fame's immortal dowor
Unto his country brings,
Than all her kings!

As lamps high set
Upon some earthly eminence,—
And to the gazer brighter thence
Than the sphere-lights they flout,
Dwindle in distance and die out,
While no star waneth yet;
So through the past's far-reaching night,
Only the star-souls keep their light.

A gentle boy,—
With moods of sadness and of mirth,
Quick tears and sudden joy,—
Grew up beside the peasant's hearth.

His father's toil he shares;
But half his mother's cares
From his dark searching eyes,
Too swift to sympathize,
Hid in her heart she bears.

At early morn,
His father calls him to the field;
Through the stiff soil that clogs his feet,
Chill rain, and harvest heat,
He plods all day: returns at eve outworn,
To the rude fare a peasant's lot doth yield;—
To what else was he born?

The God-made king
Of every living thing
(For his great heart in love could hold them all;)
The dumb eyes meeting his by hearth and stall,—
Gifted to understand!—
Knew it and sought his hand;
And the most timorous creature had not fled,
Could she his heart have read,
Which fain all feeble things had blessed and sheltered.

To Nature's feast,—
Who knew her noblest guest
And entertained him best,—
Kingly he came. Her chambers of the east
She drap'd with crimson and with gold,
And pour'd her pure joy wines
For him the poet soul'd,
For him her anthem roll'd,
From the storm-wind among the winter pines,
Down to the slenderest note
Of a love-warble, from the linnet's throat.

But when begins
The array for battle, and the trumpet blows,
A king must leave the feast, and lead the fight;
And with its mortal foes,—
Grim gathering hosts of sorrows and of sins,—
Each human soul must close.
And Fame her trumpet blew
Before him; wrapp'd him in her purple state;
And made him mark for all the shafts of fate,
That henceforth round him flew.

Though he may yield
Hard-pressed and wounded fall
Forsaken on the field;
His regal vestments soil'd;
His crown of half its jewels spoil'd;
He is a king for all.
Had he but stood aloof!
Had he arrayed himself in armor proof
Against temptation's darts!
So yearn the good;—so those the world calls wise,
With vain presumptuous hearts,
Triumphant moralize.

Of martyr woe
A sacred shadow on his memory rests;
Tears have not ceased to flow;
Indignant grief yet stirs impetous breasts,
To think—above that noble soul brought low,
That wise and soaring spirit, fooled, enslav'd—
Thus, thus he had been saved!

It might not be!
That heart of harmony
Had been too rudely rent;
Its silver cords, which any hand could wound,
By no hand could be tuned,
Save by the Maker of the instrument,
Its every string who knew,
And from profaning touch his heavenly gift withdrew.

Regretful love,
His country fain would prove,
By grateful honors lavished on his grave;
Would fain redeem her blame
That he so little at her hands can claim,
Who unrewarded gave
To her his life-bought gift of song and fame.

The land he trod
Hath now become a place of pilgrimage;
Where dearer are the daisies of the sod
That could his song engage.
The hoary hawthorn wreathed
Above the bank on which his limbs he flung
While some sweet plaint he breathed;
The streams he wandered near;
The maidens whom he loved, the songs he sung;
All, all are dear!

The arch blue eyes,
Arch but for love's disguise,—
Of Scotland's daughters, soften at his strain;
Her hardy sons, sent forth across the main
To drive the plowshare through earth's virgin soils,
Lighten with it their toils;
And sister-lands have learned to love the tongue
In which such songs are sung.

For doth not song
To the whole world belong?
Is it not given wherever tears can fall,
Wherever hearts can melt, or blushes glow,
Or mirth and sadness mingle as they flow,
A heritage to all?

THE LATE GOVERNOR SLADE.

[A CORRESPONDENT of *The Middlebury Register*, in an obituary of this eminent man, lately deceased, gives the following illustration of his character as a Christian:]

During a long career of more than *fifty* years, when he was the faithful witness for his Lord, [illegible] cannot fail to honor the shipwreck of faith in one who has never turned his back upon the Cross! His was indeed *tried integrity*. The capital city of our nation has long been used as the potter's field of piety, and there lie buried the once glorious hopes of many, who, before entering the *enchanted ground*, were candidates for eternal life! But the hope of William Slade did not perish in the foul miasma. It asserted its immortality, and lived to triumph when flesh and heart were failing.

As evidence of his religious state in the midst of Congressional turmoil and corruption, I insert a copy of the *votes* which he recorded in 1834.

"In reviewing God's mercies to me and my unfaithfulness, I am deeply impressed with the duty of renewed self-dedication to his service, and the establishing of a more fixed and settled purpose that I will henceforth and for ever be his; particularly: That I will exercise a more watchful jealousy over my own heart.

"That I will cherish a deepor sense of my dependence on Divine Grace.

"That I will seek more earnestly to be made holy.

"That I will study more diligently the Bible, and endeavor to enter more fully into its spirit.

"That I will especially study the character of the Savior, and *strive* for a more perfect conformity to his heavenly temper and holy self-denying life, and that I will endeavor to obey without hesitation the response which divine Providence shall give to the inquiry, 'What wilt thou have me to do?'

"O God! who is sufficient for these things? Help, oh help me to be faithful to my vows, and faithful to thee!

'I would, but thou must give the power;
My heart from every sin release;
Bring near, bring near the joyful hour,
And fill me with thy perfect peace.'"

While we are not obliged to rely on a death-bed experience for our estimate of the Christian character of the deceased, it is pleasant to take note of his heavenly-mindedness during the closing weeks of his life. During all that time there dwelt in his soul the most unruffled calmness, and the sweetest peace. Often, when conversing on the grace and faithfulness of God, his heart would melt in tenderness, and his eyes overflow with tears.

On one occasion, when friends, at his request, were singing the hymn commencing

"Jesus, lover of my soul,"

his spirit was filled with ecstatic joy; and at the conclusion he exclaimed, "Jesus was never so precious to my soul as now." A few days before his death he suffered severely—every breath being attended with excruciating pain. But his soul was still triumphant, and with earnest, but submissive desire, he said, "Come, Lord Jesus, come quickly!" And again:

"Cease, fond nature, cease thy strife,
And let me languish into life."

CONCESSIONS OF THE CHURCH TO THE WORLD.

THERE are practical concessions which are even more to be dreaded than any speculative laxities. It is one thing to decline asceticism, it is another thing to live in an almost unbroken round of business and pleasure, with only the fewest and most weary moments for prayer and benevolent effort, and the work of the kingdom. Of course amusements are needful for the young and for the mature; but this necessity cannot be appealed to in excuse of the excitements, which are only varied as winter passes into summer and the tide of fashion rolls from the city to the country. It is a solemn truth, and not a piece of asceticism, that they who live in pleasure are dead whilst they live. The earnestness and aspirations of the Lord's day and the sanctuary utterly fail, in a multitude of instances, of any realization in the daily lives of avowed Christians. It would very often be hard to say what it is, save a peculiar creed or ritual, that distinguishes the multitude of believers in the Gospel from the Jew, or the Mohammedan, or the Hindoo; certainly it is not a higher tone of living, an elevation of aims and tastes, an enlargement of the spiritual and moral nature, a refinement of the soul that makes a careless and self-indulgent life impossible.

For man or woman, for youth or maiden, the Christian life is a grand enterprise; it involves self-renunciation,—sacrifices of which the cross is the perpetual symbol. Its ways more excellent are often steep, rough, and narrow. Only when preachers and people find this out, and draw a clear, sharp line between the exceeding righteousness of the true Church, and an easy-going worldliness, does the Word of Jesus become the great reality of life, so precious as to need no external commendation. We make concessions, we gather the half-converted into a communion and fellowship which we would fain regard as the Church, we substitute entertainment for instruction, and those who would have given themselves, body, soul, and spirit, to a Gospel of heroism and patience, become jaded critics in chapels of ease. Large demands are often far more attractive than large concessions. We must kindle a great fire, unless we would be for ever tending it. Christianity lives in the world upon condition that it is missionary and aggressive, a proclamation of the kingdom of God in a life of love.—*Rel. Mag.*

THE WISDOM OF THE SERPENT.

"I OBSERVED that when I began to preach, several Frenchmen and young creoles, having no great love for sermons, left the church and went to walk in my garden, where they amused themselves with making bouquets of my choicest flowers. For some time I sought an expedient which, without wounding the lively sensibilities of those gentlemen, would oblige them to remain in the church and respect my flowers. I found a very simple means of arriving at my end without betraying my intentions. In the menagerie, which I got up by degrees, was a fine-looking wild boar, which I had trained up as a watch-dog. On my going to say High Mass, I let him loose in the garden. At the sight of this new warder the marauders made off with all possible speed, and returned to the church patiently to hear the sermon." —*Abbe Domenech.*

MINOR MORALS.—By their *Petite Morale* the French mean politeness, and that has its place in a Christian home. The cordial desire to please, a sensitive shrinking from whatever would hurt or offend, and similar things, tend to sweeten all the intercourse of life. Parents should attend to them with care as the inlets of much home happiness, and where they are neglected the Savior's truth has not free course in a household. If politeness be morality in little things, and if life be commonly made of such things, no more is needed to show how much our happiness depends upon them. The kindliest, purest nature will cultivate this habit with greatest care, and the Word of God contains the principle which should guide us here as in all besides—it teaches each to esteem others better than himself.

Foreign Miscellany.

Caste and the Missionaries.—Dr. Duff in his last letter from Calcutta writes:

"Once more, as regards caste, it would seem, in spite of all that has been written on the subject, that the crudest notions still continue to prevail concerning it. To no one will I yield in my admiration for the character and marvelously multifarious labors of Lord Shaftesbury. And it is because his character stands so high as a chief and leader in forefront of the armies of the faithful that his words become 'winged words.' They ought therefore all the more to be an embodiment of truth and righteousness. Now, at a recent meeting at Leeds, he is reported to have said respecting caste, 'Let them declare that caste was of no value and had no influence, and they might depend upon it there was not a Brahmin in India who would not soon pocket his caste, and in a few years they would hear no more about it.' In this case his Lordship but too palpably allowed his wish to become father of the thought, and led him to believe what was desirable rather than what was true. Alas, no! Caste is not like an old, worn-out garment, flapping loosely and in rags on the outer man, and therefore easily flung aside, but rather like the scarlet dye, deeply engrained in the most intimate structure and fiber of the inner man, and therefore seemingly inseparable from his very being. There is a sense in which caste cannot be wholly ignored; there is a sense in which it can and ought to be ignored, and the systematic ignoring of which, on the part of Government, would help partially to relax its [illegible], yet without leading to the [illegible] is reserved for a living Christianity. [illegible] In Bengal we never had many Christians, as in the old Tanjore missions. Here, from Kiernander and Carey downwards, no missionary has recognized or sanctioned the pretensions of caste in connection with the duty of preaching the Gospel to 'every creature,' or in connection with conversion, or subsequent status in the Church of Christ, or Church arrangements, discipline, or order. At the moment of baptism, the *poita*, or distinctive Brahminical badge, is thrown aside, and thenceforward the baptized Brahmin takes his place with the baptized Sudra, or no-caste disciple. In short, everything which reason, or Scripture, or the principles of toleration could suggest, has been done to discountenance, and ultimately eradicate, the noxious and heathenish distinctions of caste. And if, at any time, or under any circumstances, there has been the appearance of any undue deference to the Brahminical or other high castes, I venture to affirm, that a candid and courteous inquiry into the matter would always elicit some satisfactory explanation."

A Religious Difference.—At Overyssel, Holland, a Protestant woman, married to a Roman Catholic, a few days ago gave birth to twins. By an agreement come to with her husband on the occasion of her marriage, half of their children were to be Protestants, the other half Catholics. But the Catholic priest of the place declared that he would either baptize both or neither. The woman insisted that the agreement should be fulfilled, but her husband and his family pronounced in favor of the pretension of the [illegible] and the two children were taken to the Catholic church. These circumstances having become known in the town, a crowd of people assembled in front of the house occupied by the couple, and when the godfathers and godmothers arrived with the children, a volley of stones was thrown at them. They had to seek refuge in adjacent houses, and it is said that one of the children was killed by a blow from a stone. The excitement of the people continuing, the windows of the priest's house and of houses occupied by other obnoxious persons were smashed.—*Dutch paper.*

By a return just issued it appears that the duty on paper in the year ended the 31st March, amounted to £1,130,683, and in the preceding year to £1,158,889

A New Traffic in Parliamentary Seats.—What are we to think of a representative system that fosters and encourages such circulars as the following?

"—— street, —— square, 1858 Sir: Should you feel desirous of obtaining a seat in the next Parliament, we are in a position (having just returned from preparing for the next registration in several boroughs) to offer you one at a very moderate expense. The only thing required will be to pay every attention to the borough between this and the election. On hearing from you we will call on you where and when you may fix, and go fully into the matter. We are, sir, your very obedient servants,

"——, Esq. "——"

For obvious reasons we have made omission as to the date, the residence, and names of the writers, as well as those of the gentleman to whom it was addressed, in copying this precious communication, the original of which is now before us. They do not want political principles, they are indifferent to party considerations, they care not one straw for either constituency or representative; they have the thing for sale, and they will dispose of it "at a very moderate expense." The circulars of cheap haberdashers or pushing tailors are not more to the point than the circulars of these new boroughmongers. Thus it is from bad we go to worse.—*Daily News.*

Immigration in Jamaica.—It will be seen in another column that the parties who distinguished themselves so nobly in the cause of Emancipation in our Colonies are awake to the importance of opposing the Jamaica New Scheme of Immigration as being—first, unnecessary; next, inexpedient; and, lastly, unjust. The friends of the missionary cause and their agents in the colonies necessarily feel a deep interest in this matter; and we hope that our readers will hasten to prepare petitions to Her Majesty to refuse assent to the proposed bills until they are freed from everything calculated to infringe the liberties and retard the improvement of the emancipated population. —*Patriot.*

Policy in India.—When we hear of Nana Sahib suing for mercy we should have supposed the news from India all that could be desired; but the Calcutta papers assert that the rebels have been suffered to escape our forces repeatedly, at the instigation and direction of the Governor-General, who is most anxious to give them further opportunities of accepting the amnesty. This policy is loudly condemned, as unnecessarily prolonging the struggle.

South Africa.—The news from the Cape is such as to excite the warmest apprehension for the safety of Mr. Moffat and the missionary stations amongst the Kurumans. The brutal Pretorius is said to be making every preparation for their destruction. We derive, however, some encouragement from the view taken of the matter by the Cape papers. *The Cape Town Mail* says that "they (the missionary stations) will be defended in a way their enemies little expect, and that the Republic, if it openly commits itself against the Gospel in South Africa, will be broken in pieces and perish, we have no doubt." What steps are the London Missionary Society's Directors taking in this matter? We regret to find, also, that some trifling difference between Dr Livingstone and Captain Bedingfold has induced the latter to leave the Zambesi expedition and return to England.—*Lond. Pat., Jan. 27th.*

London Fires during 1858.—Mr. Superintendent Braidwood's official report of the number of fires that took place in the metropolitan district during the year just ended, states as follows:

"The fires in 1858, as compared with those which took place in 1857, have decreased by one. On the average of the preceding twenty-five years, the increase is 357. The number of fires in the list of 'totally destroyed' is the same as last year, and on the proportional average of the last twenty-five years, a decrease of 7.2.

"Of the 32 totally destroyed, 12 were from 2 to 10 miles distant from the nearest station; 13 were the work-shops of carpenters and other dangerous trades; 3 fell down more from old age than the effects of fire; and of the remaining 2, one was destroyed by an explosion of saltpeter, and the other by imprudence in breaking open the shop front before the engines arrived.

"Although the fires are one less in number during the past year, there have been a great many of a more serious character than usual, entailing very severe labor and watching on the part of the firemen, which they have gone through with the greatest alacrity and cheerfulness; and I may truly say they have done their duty to their employers well and faithfully, to the best of their ability."

The whole of the land-engines and apparatus are in excellent order.

The upper steam-float has been called to 26 fires, and been at work at 8—in all, 74 hours. The lower steam-float has been called to 16 fires, and has been at work at 10—in all, 66¾ hours. These steam floats have been invaluable during the past year. The number of fires from the 1st of January to the 31st of December, 1858, has been as follows:

"Fires at which the premises were totally destroyed, 32; ditto, considerably damaged, 385; ditto, slightly damaged, 697; total fires, 1,114. False alarms, 94; chimney, ditto 112; total, 206. Total calls, 1,320. The foregoing does not include chimneys on fire known to be so, but only such as were said to be houses on fire."

Mr. Sampson Low, in his report to the Committee of the Society for the Protection of Life from Fire, states that the number of fires attended during the year amounted to 504, and the lives saved by means of the escapes and conductors had not been fewer than 45. Since the re-establishment of the Society in 1843, as many as 476 lives had been saved; and during the last year 12 additional stations had been added, making a total of 67 stations.

A Team of Elephants.—A thing to look at is the force and sagacity of those elephants, which are gravely pulling two of our heavy guns through the sand in which they have sunk, near the Kokraelbridge. If the megatheria of the fossil world had equal sagacity it is well for man they perished before his era. Their living congeners are feeling the wheels with their proboscee, as if to estimate the nature of the obstacle; another is forcing the breech forward with all its weight and strength combined by placing his head against the gun, and then pushing like a ram; another eases off the pressure by dragging up the muzzle with his proboscis. There are fourteen of them, and the two 18-pounders soon begin to move forward with celerity, the elephants playing a little flourish on their horns as soon as the object is accomplished.—*Special Correspondence of The Times.*

The Maharajah Dhuleep Sing, well known in English fashionable circles, has, according to a Vienna letter in *The German Journal of Frankfort*, chosen unto himself a bride at Pesth. The marriage, the letter states, is to take place at Galatz, and after the ceremony the young couple will proceed to India.

Lady Georgiana Mary Wolff, daughter of the second Earl of Orford, died on Wednesday. Her ladyship was born in 1795, and was married in 1827 to the Rev. Dr. Wolff, vicar of Isle Brewers, near Taunton, well known for his missionary labors and perils, and for his journeys to Bokhara for the purpose of effecting the liberation of Col. Stoddart and Capt. Conolly.

A girl, at Whittenham, lost her speech eighteen years ago by an attack of fever. A short time since a heavy storm of thunder and lightning passed over the village, which gave the system of the young woman such a shock that her speech was restored to her.

The Rev. P. Claughton, late fellow and tutor of the University College, Oxford, has been nominated first bishop of the newly-created see of St. Helena. His diocese will consist of the islands of St. Helena and Ascension, together with the episcopal charge of the English congregations on the eastern coast of South America.

By a new arrangement all fees are to be carried to the account of the Government, and the salary of the new Consul at Naples is fixed at £700 a year; the salary of the Vice Consul is £100 a year, the [illegible], a lucky individual being required to be a [illegible] linguist.—*Civil Service Gazette.*

Lord Stanley directed that the books and tracts of the Soldier's Friend and Army Scripture Readers' Society shall be transmitted to India free of all charge.

In Reading, a clergyman, the vicar of one of the parishes, has been blackballed from the Church of England Young Men's Christian Association on the ground of his supposed strong tendencies to Puseyism.

The Vice-Provost of Dublin University, the Rev. Dr. Wall, has given £2,000 to be divided into five scholarships of £20 for the encouragement of Sothentic learning, and for promoting the inquiry already instituted into the original state of the text of the Hebrew Bible.

A conference on the pew system was last week held in Manchester, but it does not appear to have had any definite results. A proposal for bringing a bill into Parliament, securing existing rights, but designed "to check the pew system," was made, but fell to the ground.

On Tuesday the Vice-Chancellor dismissed, with costs, the bill filed by Mr Napier, author of the "Life of Montrose," against Mr. Grant, for having copied his book, in a work on the same subject.

The Duke of Buckingham has two volumes of "Memoirs of the Court of George IVth" in the press. These Memoirs, it is understood, are made up from original family papers.

A great-grandson of Penn, the wealthy founder of Pennsylvania, and the friend of James I'd, has just expired, at a very advanced age, in the hospital of the Benevolent Colston, at Bristol.

The Stornaway, from Ghina, the insurance upon which at Lloyd's on Thursday was £5 15s per cent, arrived in the river Thames with a valuable cargo on the same day.

If one could trust official figures under the imperial administration, the French army has cost only £20,000,000, during the six years in which England has paid away £54,000,000.—*Saturday Review.*

The principle of competitive examination has been introduced by the Master of the Rolls into the department over which he presides, and in future first appointments to that service, and promotions in it, will depend upon the merits of the candidates.

MISCELLANEOUS.

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JANUARY, 1859.

Continental Insurance Company,
CITY OF NEW YORK,
OFFICE, NO. 18 WALL STREET.

STOCK CAPITAL, (all paid in, and securely invested)..... $500,000 00
Assets, Jan. 1, 1859..... 835,237 59
Liabilities..... 16,745 71

Insures Buildings, Merchandise, Household Furniture, Rents, Leases, and other Insurable Property, at the rates charged by other solvent institutions.

☞ THREE-FOURTHS of the net profits of the business of this Company are divided annually to holders of its policies, in Scrip bearing interest, and such profits carefully invested for the additional security of the insured, until the fund thus accumulated shall have reached the sum of $500,000, making the Cash guarantee of the Company $1,000,000; and thereafter, the Scrip will be redeemed as rapidly and to the extent that the profits accruing to the policy-holders exceed the sum of $500,000.

First Annual Division to Policy-Holders, declared July 9, 1857..... 33⅓ per cent.
Second " " July 8th, 1858, 50 "
Third " " will be declared July, 1859.

GEO. T. HOPE, President. H. H. LAMPORT, Secretary.
529-541

OFFICE OF THE
ATLANTIC
Mutual Insurance Company.

NEW YORK, January 24, 1859.

THE TRUSTEES, IN CONFORMITY WITH the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1858:

Premiums received on Marine Risks, from 1st January, 1858 to 31st December, 1858..... $3,712,632 65
Premiums on Policies not marked off 1st January, 1858..... 1,178,160 40

Total amount of Marine Premiums..... 4,890,793 05
No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.
Premiums marked off from 1st January, 1858, to 31st December, 1858..... 3,494,614 20
Losses paid during the same period..$1,598,638 11
Returns of Premiums and Expenses. 495,923 19

The Company have the following Assets, viz.:
Stocks of the United States, of the State of New York, and of New York City Banks..... $1,830,694 50
Loans secured by Stocks, Bonds, and Mortgages, and otherwise..... 852,260 00
Real Estate..... 200,000 00
Dividends on Stocks, Interest on Bonds and Mortgages and other Loans, sundry notes, reinsurance and other claims due the Company, estimated at..... 175,380 50
Premium Notes and Bills Receivable..... 2,029,902 58
Cash in Bank..... 194,589 82

Total Amount of Assets..... $5,282,167 41

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof on or their legal representatives, on and after Tuesday the 1st day of February next.

After reserving over Two Million Dollars of profits, the outstanding certificates of the issue of 1856 and of 1857, will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday the 1st day of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment and cancelled.

A dividend of FORTY PER CENT. is declared on the net earned premiums of the Company, for the year ending 31st December, 1858, for which certificates will be issued on and after Tuesday, the 1st day of February next.

The profits of the Company, ascertained from the 1st July, 1842, to the 1st day of January, 1858, for which certificates were issued, amount to..... $7,695,310
Additional profits from 1st January, 1858, to 1st January, 1859..... 1,360,000

Total profits for 16½ years..... $9,015,310
The certificates previous to 1856, and 50 per cent. of the issue of that year, have been redeemed by cash 5,878,730

Net earnings remaining with the Company, on 1st January, 1859..... $3,136,580

By order of the Board,
W. TOWNSEND JONES, Sec'y.

Trustees.

John D. Jones,	Ramsay Crooks,	A. A. Low,
Charles Dennis,	Royal Phelps,	William E. Dodge,
W. H. H. Moore,	Caleb Barstow,	Dennis Perkins,
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Office, 111 BROADWAY.

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ASSETS, $880,000.

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This Company continues to Insure Buildings, Merchandise, Ships in Port and Cargoes, Household Furniture and Personal Property generally, against loss or damage by Fire, on favorable terms. Losses equitably adjusted and promptly paid.

Capital Stock (all paid)..... $500,000
Surplus, over..... 300,000

DIRECTORS.

William G. Lambert,	I. H. Frothingham,	Charles P. Baldwin,
George C. Collins,	Charles A. Bulkley,	Amos T. Dwight,
Danford N. Barney,	Richard Bigelow,	Henry A.

Editors' Book Table.

COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS; with an Introductory Essay on Civil Society and Government. By E. C. Wines, D.D. Philadelphia: W. S. & Alfred Martien.

Years ago we listened with profit and delight to the delivery of these lectures in the old Clinton Hall. They are the ablest exposition of the Mosaic code which has appeared in English since Warburton's Divine Legation; and they have the advantage of greater brevity and a more popular style, while at the same time they are sufficiently comprehensive and thorough to meet the wants of intelligent readers. Dr. Wines successfully vindicates Moses from the charge of being a mere copyist of Egyptian laws, and sets forth the nobleness and beauty of his code.

The same house have just published a new edition of PAYSON'S WORKS, in three handsome octavo volumes. Both these works should have a place in ministers' libraries, and we are glad to have an oppertunity to recommend so clear and beautiful a typography in books designed for frequent consultation. The Messrs. Martien have set a worthy example to the trade in the style of these issues.

SALVATION BY CHRIST; a Series of Discourses on some of the most important Doctrines of the Gospel. By Francis Wayland. Boston: Gould & Lincoln.

The major part of the discourses contained in this volume have already appeared under the title of "University Sermons"; and have not only been commended to our readers, but have established for themselves a place in many libraries, and in the minds of educated men in all the professions of life. By the omission of some of the original series, and the addition of several discourses never before published, Dr. Wayland has given to the volume a unity fitly described under its new title. His vigorous thought, his lucid argument sometimes kindling into eloquence, his comprehensiveness of view, and his devout, earnest, and catholic spirit, impart to Dr. Wayland's sermons an interest and value which will increase rather than lessen when their author shall have ceased to speak from earthly pulpits.

LECTURES FOR THE FIRESIDE. By Dr. Wm. A. Alcott. Rochester: E. Darrow & Brother.

Our readers in Western New York will do well to consult the list of publications issued by Darrow and Brothers of Rochester. They will find this house as accommodating in their prices and in attention to customers, as they are enterprising in their contributions to the catalogue of the book-trade. The volume noted above is one of their recent issues, an excellent series of familiar, earnest, practical essays on the ten commandments. It is published in very neat style, and will be sent by mail to any address for 75 cents. It is an excellent book for Sabbath-day reading in the family.

GIESELER'S CHURCH-HISTORY. A New American Edition, Revised and Edited by Henry B. Smith, Prof. in Union Theological Seminary. New York: Harper & Brothers.

The merits of Gieseler are appreciated by all thorough students of Church-History, and since his volumes have been before the public in an English dress, they have been accounted among the necessities of a well-furnished pastor's library. In point of style Gieseler is the very opposite of Neander, who of all German writers in this department is perhaps most familiar to American students. Neander, while he constructs with careful exactness his historical statements of each period and subdivision, infuses into his entire work a broad philosophy of Christianity as a system, and the fervor of his own religious feeling. He seems to live in his theme, and he pours over his whole work the warmth of a soul alive to the grandeur and the richness of the Gospel as God's method of salvation for a lost world. Gieseler sits as a critic in cold and impartial judgment upon the external facts which come into review before him. In this respect he is the Hallam of sacred history, though his pages lack the glow which occasionally kindles the pen of the most candid and accurate of English historians.

The great value of Gieseler consists in his cautious estimate of facts, events, and systems, fortified as this is at every point by minute references to his authorities, and by copious citations from original sources. To those who must take much of their information at second hand, Gieseler is by far the best single historian to be consulted. His notes are quite a library in themselves.

The Edinburgh translation of Gieseler was marred by some imperfections, and had become somewhat antiquated by reason of the improvements of subsequent German editions. There was a demand, therefore, for a new and more perfect edition of the text-book which as yet stands at the head of its department. For this work we have no scholar superior to Prof. Smith, erudite in the whole field of church-history, experienced as an instructor in this branch of theological learning, skilled in translation, and at home in the literature of his subject. Dr. Smith has revised the Edinburgh translation, incorporating with it the changes of the latest German edition, and has translated some additional matter, bringing the work down to the period of the Reformation. The "Additional Notes and References" by Prof. Smith, at the close of each volume, supply much valuable information concerning authors and sources. The Messrs. Harper have issued the work in excellent style, and this edition must henceforth command the American market.

FROM OUR WASHINGTON CORRESPONDENT.

DEAR INDEPENDENT: The passage of the Oregon bill paved the way for the report of Territorial Acts, and early in the week a batch of them were thrown upon the House. There was an earnest desire on the part of the Republicans to provide territorial governments for all our Western settlements where the population was sufficient to carry on such a government successfully, provided unexceptionable bills for that purpose should be reported. Of that, however, they had but little hope, as the Territorial Committee of the House is intensely pro-slavery, with the shrewd, arch-slavery extender Stephens of Georgia at its head.

The first bill presented was for the region acquired from Mexico, and which received the cognomen of Arizona. As Mexico has no chattel-slavery within its borders, and consequently is more humane and Christian than our own country in this particular, it was hoped that the territory acquired from it would follow the condition of its original status, and the curse of human bondage would not be fastened upon it at its territorial birth. But such hopes are without basis. A knowledge of the men and influences at work in this government banishes all hope of the triumph of freedom, or even justice itself, between these contending forces of barbarism and enlightened Christianity. No territory can be formed which does not submit to receive the iron collar of chattel servitude upon its young limbs.

An examination of the Arizona bill discloses the following "niggers in the fence." In the section upon the powers of the courts created by the act, it provides that "writs of error and appeals from the final decisions of the Supreme Court of the territory shall be allowed, and may be taken to the Supreme Court of the United States, in the same manner and under the same regulations as from the Circuit Courts of the United States, when the value of the property, or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed one thousand dollars; *except, only, that in all cases involving title to slaves, the said writs of error or appeals shall be allowed and decided by the said Supreme Court, without regard to the value of the matter, property, or title in controversy.*" Now, when it is considered that this pro-slavery President appoints the Judges with the check of an intense pro slavery Senate upon him, your readers can judge whether freedom could find a judicial peg to hang a hope upon in the territory of Arizona. Another section of the bill quietly places the fugitive-slave law, and the whole force of the Dred Scott decision, as a blanket over every inch of its soil. And for fear that Northern emigration might control the local legislature, an exception was made in the little office of postmaster, so that these political tide directors of a corrupt Administration can be elected to the Legislature, and aid in carrying out the will of their master. Mr. GROW from the minority of the committee reported an amendment, which in effect was a "Wilmot proviso"—but there was not a *scintilla* of hope that it could pass such a House as this, so a motion was made to table the whole affair, which was carried by a strong majority, and the territory of Arizona fell dead upon the table of the House.

Next came the act for the creation of Dacotah, a region of country lying between the western boundary of Minnesota and the eastern line of the state of Oregon and the territory of Washington. The same provisions relating to slaves in the courts of Arizona were in this, and a distinct section, made as a pack-saddle to carry the barbarous fugitive-slave law over the territory, was incorporated in the bill. It is a rich morsel, and the position it occupies is suggestive:

"Sec. 10. *And be it further enacted*, That the provisions of an act entitled 'An act respecting fugitives from justice, and persons escaping from the service of their masters,' approved February twelfth, seventeen hundred and ninety-three, and the provisions of the act entitled 'An act to amend and supplementary to the aforesaid act,' approved September eighteenth, eighteen hundred and fifty,—*be, and the same are hereby declared to extend to and be in full force within the limits of said territory of Dacotah.*"

Now, if according to all the political philosophers of the Democratic school, and the Supreme Court of the United States, slavery goes into every territory, and over every rood of land covered by that instrument, *why* make this superfluous and unnecessary legislation? Do they feel, or with prophetic eye see the coming hour when that villainous decision will surely be overruled by the successors of these nine eminent men? I cannot account for this *extra* care; but upon that ground Dacotah followed Arizona to the table with more rapidity than a funeral procession; and with the new Pike's Peak country, named Jefferson by the Committee, makes up the trio of territorial dead for this Congress.

The House has spent most of the week in Committee of the Whole upon the Army bill. The Quartermaster and Commissary departments of the Army have swelled out of all proportion. We have a superfluity of officers, and as large again an army proper as is necessary. As a Government, we are insensibly adding to our regular army, and using it for purposes of oppression, acting professedly as a *posse comitatus* to aid in the service of civil processes against American citizens, when their actions do not square with the wishes of the slaveocracy,—as witness the army action in Kansas. The true principle in a republic is to have merely a skeleton of an army, to be filled up in case of a war. If the unfortunate day arrives that a large standing army shall be held at the dictum of an Executive, and the mercenary soldier finds himself arrayed against the citizen soldiery of a sovereign state, or against the aroused and indignant masses of citizens who withstand Federal usurpation, then woe betide this Confederation, for its days will find an early numbering. The pretense of Indian wars on our frontiers is the basis of the continual call upon Congress for new regiments, until now we have some 18,000 men in our regular standing army. A better Indian policy, one more humane and Christian, would place our frontiers in safety without a redoubt to guard them, but an Indian fight is necessary to keep up this swarm of officers and swell these lazy ranks of privates—the minions and tools of Executive distation. Notwithstanding speeches by scores have been made, the alphabet of all beginning with the word *retrenchment*, yet the bill has passed the Committee of the Whole with one or two slight modifications, and when the Committee of Conference make their report, it will be larger instead of smaller, and will be passed. The Democrats *talk* reduction by the yard, but as a general rule *vote* the estimates of their secretaries in the Cabinet. The *Opposition* are not so free to talk retrenchment, and as a body will not join in the reduction vote. The reason assigned is, that they shall have the next House, and be responsible for the legislation of it. If the estimates are not now met, then *deficiency bills* will be crowded upon the next Congress which cannot be repudiated by the Governments, and the passage of them will unduly swell the expenditures of the next year. This may be good *political* financiering, but its true honesty is questionable. The officers of Government should be held rigidly responsible, if they expend one dollar more than Congress shall appropriate for the fiscal year. Let this rule be acted upon, and all this political management would pass away. It is corrupt and dishonest, no matter to what party it applies.

Fools, children, and men under the influence of brandy, if their brain is sufficiently muddled, are apt to speak truth and expose secrets. In the debate upon the army bill, a jolly member, full of the spread eagle, wanted an increase of fortifications because the "fifteen-million bill" was to pass, which would initiate the Cuba-stealing programme, and that little island would be ours; but he was satisfied, and so was the country, that it would involve us in an awfully bloody war with more than one European power. He did not blink the affair at all, and was for preparing the country for a general war with England, France, and Spain combined. Our best and wisest men feel this to be true, but few are bold enough to say it.

The Senate have under consideration the Special Message of the President, asking for power to use the army and navy on the Isthmus, in case his excellency should deem it advisable. And who doubts but that he would in six months from the passage of the act! With unlimited power over the army and navy, and the power of the purse,—for this Congress grants any sum he or his secretaries are pleased to ask—how far removed from a one-man dictatorship are we as a nation calling ourselves Republican?

My space is full.

As ever, yours, PUTNAM.

Washington, D. C., Feb. 19, 1859.

AN INCONSISTENT NEWSPAPER.

IN May last, *The New York Observer* expressed a wish that those who were dissatisfied with the administration of the Tract Society in Nassau street, would withdraw their patronage, and bestow it in another direction—upon the Society in Boston; and now, when the venerable Dr. Hawes and Christian men in Hartford do precisely what *The Observer* recommended, that paper calls them *malcontents*. Mr. Beecher was not far from the truth when he intimated that the ethics of *The Observer* furnish proof of human depravity rarely found elsewhere.

To say nothing of the insufferable vanity and deference to wealth and station that characterize *The Observer*, I have long felt that its *orthodoxy* was made to cover a good deal of uncharitableness and not a little of envy; and so long as Henry Ward Beecher gathers a congregation three or four times as large as worship in other churches, and writes for *The Independent*, *The Observer* may be expected to bark. The people, however,—a large majority (not the "gaping multitude," as *The Observer* would have it)—understand the thing perfectly. In this vicinity quite a number have been slow to believe that jealousy and hostility to Congregationalism have been a moving cause.

Is it not lamentable (although perhaps illustrative of the character of the men) that while Mr. Beecher is wrestling with God for the conversion of Theodore Parker, the editors of *The Observer* commend his religious views? May we not hope that the *scoring* administered in a late "Star Paper" will have a salutary effect?

S. C.

FOREIGN.

Arrival of the Africa.

The Cunard mail steamer Africa, Capt Shannon, from Liverpool, arrived at an early hour Tuesday morning, having left Liverpool on Saturday morning, February 5th.

As previously announced, the British Parliament was opened on the 8d inst, by the Queen in person. The day was fine and the attendance of ladies in the House of Lords unusually large.

The Queen's speech, so anxiously expected, produced, as far as its effect on the funds was concerned, general disappointment. Every one had expected it would give some definite explanations from the French Emperor as to his designs on Italy, and the meaning of his naval armaments. But there was no reference whatever to the political situation of the Continent, the only theme in men's minds.

Lord Derby, in his general remarks, manifested no real confidence in the intentions of the French Emperor to respect any considerations of abstract morality. His conclusion that whatever might happen, England was not committed to any course, but would find her hands free to take that which might appear best, seemed to be the chief point for consolation.

In the House of Commons Mr. Hadfield called attention to the necessity of encouraging internal improvements in India, particularly of roads and public works, with a view to increasing the supply of cotton. Lord Stanley said that Government was alive to the subject, and the matter would be fully considered.

A proclamation had been issued warning people from trading with Japan before the ratification of the treaty.

The London Star understands that Mr. Cobden will shortly pay a visit to the United States.

A rumor was current that Queen Victoria and Prince Albert would visit Berlin to be present at the baptism of their grandson, and it was not unlikely the Emperor of Russia would be present on the occasion.

Consols at the last date were quoted 95¼, and they have now fallen to 94¾.

Amid all the turmoil American readers will be amused to learn that France is still devoting herself to the calmer interests of civilization, and that the present moment has been selected to bless the world with the actual commencement of the great work that is to unite the Atlantic and Pacific.

At a meeting just held by the Western Bank of Scotland, it was announced that no further call will be required upon the shareholders, who have already contributed £125 per share in addition to the £50 per share which constituted their original investment, and the whole of which has been required to pay the debts of the establishment. The total losses of the shareholders are estimated at $18,000,000.

Russia.—Grand Duchess Helen, widow of the Grand Duke Michael, brother of the Emperor Nicholas, emancipated her serfs on the Russian New-Year's day, (the 13th) on liberal conditions; in addition to their cottages, dependencies, and kitchen-gardens, each of them is to have conceded to him four acres of land, for which he is to pay a sum which is really insignificant—1½ roubles (6f.) a year, I have heard—and they are to be allowed wages of from 25 to 40 roubles (100f to 160f) for cultivating the lands which the Grand Duchess retains.

Sardinia.—The Sardinian Government is said to have sent an order to France for a supply of rifles to arm some additional battalions about to be raised in Piedmont.

Turkey.—Two principal ringleaders in the massacre of the Christians at Djidda—the Chief of the Police and the Chief of the Adramants—had been condemned to death, and were executed on the 13th of January. The Kamaikan and the others accused had been sent to Constantinople, where their fate would be decided upon.

Ionian Islands.—The Ionian Parliament, after having unanimously declared for union with Greece, passed a resolution to elect a Parliamentary Committee for the purpose of considering what further measures should be taken. Mr. Gladstone, stating that this resolution was contrary to the Constitution, was furnished with the address to the Queen, with a request to lay before the great Powers their desire for a union with Greece.

Commercial and Financial.

Propose Limitation of Loans.

The tendency of bank directors to expansion of their discount line to a dangerous extent, is exciting the attention of financial circles; and leading minds have proposed some restrictions, which Mr. George Opdyke has undertaken to embody in a bill and introduce to the Legislature.

The system is to limit bank discounts to once and a half the capital and the amount of specie actually in hand. This seems to afford an ample space for expansion. According to the last returns the

Bank Capital was	$68,020,350
The Specie	28,344,955
Once and a half the capital would give	$102,030,525
Specie	28,344,955
Would give for loans	$128,375,480
The loans at same date were	127,476,496

So that, according to the proposed reformed system, our banks at present are in a safe position, but not in one from which they can afford to expand any further, but on the contrary, any further loss of specie should be attended with a further contraction. Now, as the tendency of the present revival of business is to occasion a withdrawal of the present large amount of deposits, it would seem as if some contraction on the part of the banks is necessary, if they have to adopt the proposed rule—a rule which is in the highest degree conservative, and would prevent the necessity of those sudden and violent contractions which are the bane of trade and commerce.

This system has the very great advantage of being an approximate one to a pure metallic system, as it allows only an expansion of dollar for dollar of coin beyond once and a half the amount of the capital.

The fluctuations of loans would follow closely that of specie, a course of which no one could complain, for a specie basis is the acknowledged one of the existing system, though so imperfectly carried out.

The proposed system is an improvement on the Louisiana system, of which the leading feature is the having in coin one-third of bank liabilities as a minimum, and the limiting the discounts to twice the capital as a maximum. The New Orleans banks act under this law, which is a copy of the law regulating the Bank of France. The projected New York system proposes to require the banks of the state to have 20 per cent. of their liabilities in coin as a minimum, and the city banks 25 per cent. The city banks hold the deposits of the banks of the interior, and therefore should have a greater per-centage of coin to liability. The last returns shew 26 per cent. of coin to demand liabilities, which is only two millions above the minimum proposed to be instituted.

The banks have now entered on a second week of contraction, making no less than $2,900,000 for the two weeks ending the 19th February, under an increase of business. They have lost four millions of coin in the three weeks ending 12th February, regained $925,000 in the subsequent week, but have yet to face large drafts on them for the $5,000,000 yet remaining to be paid of the recent United States loan in the next three weeks, large payments for duties, and loss of deposits for export of specie. The Government will have to reissue the twenty millions of Treasury notes falling due; and all these circumstances are affecting the movements of the banks, and bank presidents are more than usually thoughtful. The large importations and very limited exports point with certainty to a large exportation of gold in the fall months, when the credits given mature.

Real Estate.

Capitalists, generally, are now investing a considerable portion of their surplus money in real estate. The demand for desirable property promises to be greater this spring, perhaps, than ever before. Prices are steadily and rapidly advancing. Scarcely a well located plot of ground can be had at less than from 25 to 50 per cent. advance on the price demanded a year ago. This statement is also true in regard to property in Brooklyn, Williamsburg, Greenpoint, Jersey City, and, in fact, to all real estate in the vicinity of New York. If we are not greatly mistaken, the growth of our city promises now to be astonishingly rapid. The present abundance of money will stimulate business in all its various branches. This will be true probably in every part of the country. We need only another abundant harvest, a continuance of peace within our borders, and the *death* of all Buchanan filibustering in Cuba and elsewhere, to insure such a state of things. With a general revival of business, New York will first feel its beneficial effects in a pecuniary point of view. A vast number of new dwellings and stores, therefore, will be in demand, and a few years only will be required to cover Manhattan Island to the very water's edge with such structures. Croakers may say what they please about the present high prices of real estate; they will live, some of them, to croak themselves hoarser yet over the subject. We advise, therefore, those who want a domicile of their own, and have the wherewith to pay for it, or those who can buy the ground which they hope in future to occupy, to *secure it now*. A word to the wise, etc.

Important Movement.

Probably the most important movement of late, and one which *settles* the question that the center of the dry-goods trade in New York is now, or shortly will be, above the Park, is that of Messrs. Eckhard & Hutton in their recent purchase of the old Sugar-House property in Duane street, just out of Broadway. This firm is the oldest, largest, and probably the most wealthy Dry-Goods Importing House in the country. They purchase this large estate for their own use, and are now making preparations to erect thereon during the present year a substantial and beautiful marble edifice, adapted to their wants. Adjoining this site on Duane street, another large structure is now in the process of erection, to be used, as stores, in the same line of business. The owner is Samuel D. Babcock, Esq., banker in Wall street. Other improvements are also contemplated in the same street.

Auction-House Change.

Messrs. Haggarty & Co., the oldest Auction-House in this city, had the *boldness*, (for it was then regarded as such) only a few years since, to move out of William street to the City Hotel block on Broadway. This they *then* thought would be the highest point they would ever probably occupy. Not so, however. They have just moved to the new marble store corner of Broadway and Chambers streets, opposite Stewart's—a location which three years ago would have been regarded as "out of town" for such an establishment. The whole store, the lofts only of which the Messrs. Haggarty occupy, rents for about $20,000. The property has a front of 50 feet on Broadway, with a depth of 100 feet and an entrance on Reade street. Farmers in Illinois, how many acres of "improved property" would it require, these times, to command an annual income of $20,000?

Money Market.

The state of the money market has changed back again to extreme ease, and loans on call have been tendered since our last at 4 ₩ cent, many brokers even refusing them at this rate from lack of business to employ money. The general range for call loans is 4 to 6 ₩ cent. Some banks loan at 5, which is the bank minimum, some at 6, and others at 7. Those banks which loan the largest on call, charge 5 to 6 ₩ cent. The banks now feel strong, and seem to feel the necessity of keeping so. The Customs receipts last week, owing to the absence of arrivals, were only $50,000. They will be much larger this week. The South still takes coin from us. The country has a large reserve of cotton yet for shipment, which will bring millions into the country, but the Liverpool market has of late been unfavorable to a maintenance of present prices and checked a little the shipping movement. This will be overcome in a short time, as we must accept the best prices that offer in Europe. The importations, however, bid fair to exceed the exportations of cotton, and must require specie to balance the trade between us and Europe in large amounts. The amount of specie shipped last week was a little over $1,000,000.

Discounts.

The demand for business paper of good grades is very active, and all that offers is taken up at 6@7 ₩ cent, long dates inclusive. Second-class paper ranges from 7 to 9 ₩ cent. So large a proportion of the business transacted is made for cash that there is less paper offering than usual.

Foreign Exchange.

The market is very firm, with a fair business doing. Bankers' sterling ranges from 109¾ to 109¾. Commercial bills, 109¾@109¾. Francs are 5.12½ to 5.15 ₩ dollar, with little doing over 5.13¾.

Bank Returns

For the week ending February 19th, compared with the preceding week:

	Feb. 19.	Feb. 12.	Differences.
Loans	$127,476,496	$129,106,318	decrease $1,629,822
Specie	28,344,955	28,419,088	decrease 925,567
Circulation	7,766,858	7,872,441	decrease 105,583
Average daily Ex.	19,911,507	20,540,606	decrease 629,099
Net Deposits	89,029,357	89,346,818	decrease 320,461
Specie strength,	24 2-10 ₩ cent,	26 1-10	increase 1 1-10 ₩
cent. of liabilities.			

Dry Goods.

There is considerable activity and some excitement in the trade, and prices of all kinds of desirable goods are well maintained. The supplies as yet are not felt to be in excess. Jobbers are yet buying, and in many instances from samples of goods yet to arrive. The Southwest and South are making modern purchases of suitable fancy goods, but the bulk of their demand will hardly come in before next month. All silk goods are firm in price, with an upward tendency, for the fine fancy styles are not in full supply. Old styles are of course unsaleable, but of these there are very few to be seen. British lawns are in good demand. Ribbons are not quick of sale, and do not attract attention. Foreign cloths are more active, and are buoyant in price. Fine qualities of doeskins, also, are in demand. Linen goods continue active. In domestic goods there seems more activity than in foreign. Cotton goods are especially active at full prices. Prints are in fair request and steady in price. In woolens the demand is moderate, all purchases being of limited amounts. Fancy cassimeres are still the prevailing favorite. The jobbers and Southern merchants are making purchases. The Western trade will be the last to move. We are glad to observe a steady influx of merchants from the interior, mostly from the Southwest. The export demand for supplying the East—more especially China—has been active of late for our domestic cotton products. The amount of business is, however, light, in comparison to what there is every reason to expect. The country is growing riper for consumption, and will expend all it can spare in obtaining supplies. The stocks of old goods are very small everywhere.

The following is a comparative statement of the imports of foreign dry goods at the port of New York for the week ending Feb. 18th, and since Jan. 1st:

For the week.	1857.	1858.	1859.
Entered at the port	$2,194 173	$1,299,126	$765,519
Thrown on market	2,253,916	1,893,536	971,157
Since Jan. 1st.			
Entered at the port	$20,627,596	$7,216,116	$18,466,348
Thrown on market	20,940,861	9,309,276	19,285,735

We are sorry to observe that there is a tendency in some quarters to extend credits again. Here is temptation and danger.

Foreign Markets.

The advices from Europe are still of a warlike tendency, and check business materially there. Prices of breadstuffs seem for the moment lower there than here. Although war is threatened, yet there is reason to believe that it will be averted by diplomacy; for while armies and navies are being increased and moved to important stations for attack or defense, yet diplomacy is on the alert, and three nations, least favorable to war, are interfering to obtain mutual concessions between the more belligerent parties, which are likely to terminate in peace—that is, peace on a war footing. All parties seem crippled by debt and increasing expenses. The money markets of Europe are plentifully supplied, and low rates prevail. Many of the Continental Governments are needy, and are in the market for new loans. The China and East India trade seems the most active. Shipments from England to this country are also much larger. English consols are maintained by the abundance of unemployed capital. Money in London is easy at 2¼@2¾ per cent. per annum. The banks of France and England are well supplied with specie.

Stocks.

The market for stocks is altogether in the hands of brokers. Its movements are all from the inside, and, except for bank stocks, not from the outside. Toward the close of last week the speculators got up a small advance, but there is no public sympathy or action. The only circumstance that really favors any improvement is the fact of a large short interest and a supposed oversselling in several stocks on the part of the Bears.

Clearing-House Association.

The Clearing-House Association has rejected the application of the N. Y. County Bank and the Grocers' Bank for admission to membership. This Association is a voluntary one; but nevertheless it seems hardly right that it should exercise such arbitrary powers of exclusion. The true object of the institution is to facilitate and economize exchanges; and why any bank should be excluded we know not. There were nineteen for the admission against nineteen for the exclusion; but a two-thirds vote is required, and so the exclusionists carried their resolution. The Association refused to assign any reason, standing on their right of doing what they like with their own. But the motive was the desire to exclude for the future all banks with capitals of less than $500,000. It is not for such a body to say whether banks of small capital shall be permitted or not. That is for the Legislature. The object of the Association is limited, and should be so, to the facilitating exchanges; and anything beyond that is an assumption of power. The Legislature should interfere and give the right of admission to every bank. There are many small banks in the body. But the banks of large capital are making themselves odious by endeavoring to overrule arbitrarily all other banks. The influence of superior management should alone have existence. Let them manage their own affairs right, and the small banks will chime in. At all events, common banking privileges for facilitating exchanges should not be denied to any solvent bank.

NEW YORK CATTLE MARKET.

Reported every Wednesday expressly for THE INDEPENDENT *by an experienced Reporter, embracing Beeves, Cows, Sheep and Lambs, Veals, and Swine, at all the city market-places.*

WEDNESDAY, Feb. 23d, 1859.

TOTAL RECEIPTS OF CATTLE OF ALL KINDS FOR THE WEEK.

	Beeves.	Cows.	Veals.	Sheep and Lambs.	Swine.
At Allerton's	2,514	36	286	623	....
At Browning's	5 2	32	45	1,353	....
At O'Brien's	72	78	50	1,200	....
At Chamberlain's	77	61	72	2,983	....
Total	2,715	207	553	6,159	8,431
Total previous week	2,487	166	509	6,681	7,049
Increase on last week	228	41	....	678	1,382
Decrease	....	....	16	....	....
Average ₩ week, 1857	3,120	247	658	8,539	5,537
Average ₩ week, 1856	3,597	247	828	8,008	6,650
Average ₩ week, 1855	3,565	227	838	10,222	6,117
Average ₩ week, 1854	3,287	282	1,315	10,892	4,364
Number on sale to-day at Allerton's of Beef Cattle					2,430
Number last Wednesday,					2,200
Sold to Butchers at Bergen, New Jersey					437

PRICES OF BEEF AT FORTY-FOURTH STREET.

	To-day.	Last week.
Premium quality	12 @13½	
Best quality	10¾@11¾	
Medium quality	9 @10	The same as to-day.
Inferior	7 @ 8½	
General selling prices	7 @11	
Average of all sales about	9 @ 9¾	

BEEVES FROM DIFFERENT STATES.

A. M. Allerton & Co., proprietors of the Washington Drove-Yards, Forty-fourth street, report the cattle in market from the following states:

New York	983
Indiana	181
Kentucky	153
Michigan	82
Ohio	779
Illinois	199
Connecticut	35
Iowa	50
Pennsylvania	71

STOCK BY RAILROADS, ETC.

Conveyance.	Beeves.	Milch Cows.	Veals.	Sheep & Lambs.	Swine.
Harlem Railroad	466	36	286	363	....
Hudson River Railroad	1,467	....	....	260	....
Erie Railroad	538	....	....	....	....
On Foot	20	....	....	....	....
Camden & Amboy Railroad	40	....	....	....	....
New Haven	35	....	....	....	....

REMARKS ON BEEF CATTLE.

Beeves in New York are mostly sold by Cattle Brokers, on commission, at so much per head, as they estimate the weight of meat in the four quarters will make the sum asked, at the market price per pound, i. e. a bullock that will dress 8 cwt., at 10c. ₩ lb, is $80. At Boston, the price quoted per pound is for "five quarters," i. e. the hide and fat is included in the estimated weight. The number reported for this city in 1857 is 153,243; of these, 116,546 were sold at the great Wednesday Markets, (Washington Drove-yards, Forty-fourth street,) averaging for each market 2,241, and varying from 762 to 3,302 upon different days. The total number for 1856 was 187,057, and the average at market on Wednesday, 2,304.

The market to-day was fully as good as last week. Prices for the best grades were a shade higher. The stock was not as good as the quality last Wednesday. We quote at 7@11¾c. for Common to Prime. Premium grades command 12@13¾c. Among the sales was a fine Ox weighing 2,700 lbs. here, to Geo. Hawa for $220, fatted at Yates Co., N. Y., by Jos. Ketchum.

MILCH COWS.

Milch Cows generally vary according to the price of beef. A high beef market draws fat cows from the dairies, and makes room for fresh ones. Poor Cows sell on an average at $25@$30; medium ones $35@$45; good ones $50@$65; extra fine Cows $75@$100. The number last year was 12,840. The cow merchant generally reserves the calf.

Milch Cows are dull. We quote at $25@$65 as to quality.

VEAL CALVES.

Calves, if fit for veal, are sold by the pound, live weight. Many very young ones are sold at a price per head.

The trade is fair at 5@6s. The stock is ample for the demand.

SHEEP AND LAMBS.

Sheep and Lambs are sold mostly by brokers, at so much per head, ranging from $2 to $6 for common stock, and $7 to $13 for extra. In 1857 the number sold was 444,036—in 1856 the number was 462,739.

The business has been active at full rates. Sales of Common to Prime at $4@$6 50, and extra $12@$12 50. Sales by McCarthy of 684 head for $3,832 87; by Thos. C. Larkin, 421 head for $2,794 38; and by McGrath & O'Brien, 960 head, $5,005 03.

SWINE.

Swine are received mostly by railroad, and sold at Allerton's, Forty-fourth street, or Turner's, Thirty-seventh street and Hudson river, generally by the pound, live weight. The number reported in 1857 is 286,984; the gross price ranged from 5c. to 8c., and for the first 9 months generally over 7c. The number received in 1856 was 345,911.

Packers are not working. Butchers buy moderately.

WESTERN YARDS.

Erie Railroad	3,814
Hudson Railroad	334
Total	4,168
Grand total	8,431

QUOTATIONS OF HOGS.

The market is quiet at 6¾@7c. for home corn-fed. Light do. 5@5¾c., and heavy distillery, 5¾c.

HUGHES & FRENCH'S

Report of Hogs received at Hudson River Drove-Yards, foot of Thirty-seventh street, North River, for week ending Feb. 23d, 1859:

By New York and Erie Railroad	2,155
" Hudson River Railroad	1,530
" Camden and Amboy Railroad	578
Remaining from last report	695
Total	4,958
Of which were sent to Fortieth-street Yards	351
Sold	2,823
Left over, unsold	1,782
Total	4,958
Actual receipts for the week from all sources	4,263

REVIEW OF THE MARKET—Feb. 23.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—The market has been more active under the effect of increased receipts, and prices of Pots have declined. We quote Pots at $5 62½@$5 68¾, and Pearls at $6 00.

COFFEE.—In the absence of any stocks of Rio, the trade has been limited. The sales are only 100 bags, and some 3,000 from second hands. The 6,000 bags, per Sunny South, of Santos will be offered at auction on 1st March. The stock of all kinds is 80,000 bags and mats, of which 40,000 bags are Java. Java, St. Domingo, etc., have been quiet. Sales of 1,856 Jamaica at 11¾@11¾c.; 1,000 Laguayra, and 500 other kinds in lots, at our quotations.

COTTON.—More favorable news from Europe improved the tone of our market, and quotations were rather higher. The sales reach 7,000 bales, including low Middling in transit from New Orleans to Liverpool, at 11c.—15-32d @ 16d. freight. We quote:

NEW YORK CLASSIFICATION:

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	10¾	10¾	10¾	10¾
Middling	11¾	11¾	11¾	12
Middling Fair	12¾	12¾	12¾	13
Fair	....	....	....	....

The following is a statement of the movement in cotton since the 1st September last, as compared with the previous four years:

	1859.	1858.	1857.	1856.	1855.
Rec. at P'ts	2,747,000	1,726,000	2,207,000	2,215,000	1,524,000
Ex. to G. B	832,000	632,800	638,000	877,000	742,000
" France	320,000	221,000	251,000	296,000	172,000
" other F. P.	170	142,000	176,000	259,000	131,000
Total Exports	1,405,000	995,000	1,065,000	1,428,000	1,046,000
St'k on hand	1,603,000	670,000	746,000	566,000	408,000

Of which during the past week, included in the above:

Rec. at P'ts	122,000	119,000	99,000	117,000	77,000
Ex. to G. B	27,000	83,000	49,000	41,000	51,000
" France	12,000	24,000	15,000	16,000	18,000
" other F. P.	20,000	10,000	17,000	18,000	12,000
Total Exports	59,000	115,000	72,000	75,000	81,000

FLOUR AND MEAL.—The buoyant feeling which distinguished our market for Western Canal Flour this day week, has since been quite apparent—more particularly noticeable in the better grades, while State brands of low grade are very unsaleable; indeed, factors find it extremely difficult to dispose of Flour made of Spring Wheat, as all of it, or nearly all of it, is pronounced to be unsound, and is avoided by our bakers. The demand has been confined largely to the Medium and Better brands, for the local and Eastern trade. Family Extras have sold well, but the best brands are without improvement. The speculative demand has been less active, owing to the extreme rates demanded. Ohio Extras have not attracted much attention—these are in good supply, and the arrivals in prospect are understood to be liberal. Unsound Flour is plenty, and the demand for it is light, and its value quite nominal. As the warm weather approaches, there is evidently a desire to realize on the low grades of State, or anything made from Spring Wheat. Prices are 10@15c. higher, but the market closes dull at the advance on Common brands. Canadian Flour has ruled quiet, but the low grades have again advanced, and the stock is reduced. Southern Flour has been in brisk demand, and has improved 20@30c. per bbl., and is saleable at the improvement. The stock is ample, but the arrivals of really good brands in prospect are light. Rye Flour has sold more freely, and is firm at quotations. Corn Meal has improved slightly, with a better demand. Buckwheat Flour has declined, and is plenty at $1 80@$2 per 100 lbs.

GRAIN.—We have again to note a further advance in Western wheat during the past week. New Spring has been offered more freely and is lower, and closes quite heavy. The low rates current for Corn and Rye cause distillers to give these the preference; hence the demand for Spring has been exceedingly trivial, and holders are now becoming very impatient to realize, as the season is advanced, and this article does not appear to be adapted to this market. Choice White has been in good request at advanced rates. The accounts from the West are very unfavorable for the winter wheat, and we fear it is extensively killed. Should this prove true, then very high prices must prevail the coming season. Rye has been in limited demand, and is dull and lower, and closes heavily. Barley has declined, with a fair demand at the abatement. Oats have declined and are plenty. At the abatement they have sold freely for New Orleans and Mobile. Corn has been freely offered and is lower. The stock of New is ample, and Old is plenty and unsaleable. The demand has been mainly confined to the city trade. White Beans have sold freely at $1 20@$1 30 per bush. Canadian Peas are in